Vol. XLIII NOVEMBER, 1910 No. 5

Ecclesiastical Review

Cum Approbatione Superiorum

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PHILADELPHIA, 1305 ARCH STREET

American Ecclesiastical Review

Subscription Price, Three Dollars and Fifty Cents a Year

Subscription Price, Foreign, Fifteen Shillings a Year

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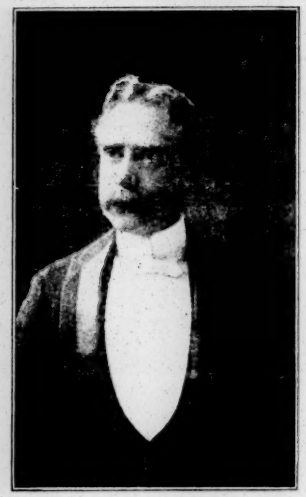

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American Ecclesiastical Review
The Dolphin Press
1305 Arch Street Philadelphia

THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. III.—(XLIII).—NOVEMBER, 1910.—NO. 5.

THE DEVELOPMENT OF THE DOCTRINE OF THE SACRAMENTS.[1]

When some great enunciation is carried forward into the public throng of men and draws attention, then it is not merely received passively in this or that form in many minds, but it becomes an active principle within them, leading to an ever-new contemplation of itself, to an application of it in various directions and a propagation of it on every side.—Newman, *Development*, Ch. I, sect. 1, 4.

THE doctrine of the Sacraments in general is precisely one of those important doctrines in which we should expect to find development; that is to say, it is a doctrine which "will in course of time expand into a multitude of ideas, and aspects of ideas, connected and harmonious with one another." [2]

It is my intention to trace the development of this doctrine from the beginning through its different periods, of which we may distinguish four: first, that in which the doctrine of the Church was more or less concretely embodied in her practice and teaching; second, the period of the beginning of speculative theology, of which St. Augustine was the leading spirit; third, that which saw the completion of this speculation by the Schoolmen; fourth, that in which the doctrine received its final shape at the Council of Trent.

I.

The early life of the Church verified the saying: *primum vivere, deinde philosophari.* This life was to be spiritual, and a spiritual teaching was required; but this latter was always directed to a practical end and given in a concrete form. Con-

[1] For further explanations see *La Théologie sacramentaire* by the Abbé Pourrat; Paris, J. Gabalda.

[2] Ibid., Ch. II, sect. 1, 1.

sequently no general definitions must be expected, nor abstract questions; these however are really implied in some way and anticipated, inasmuch as the particular is the foundation of the universal and the concrete the starting-point of the abstract.

St. Paul alludes to the sacraments as signs, when he describes the symbolism of Baptism, our being immersed in and raised from the saving waters being the sign of our burial into the death of our Lord and of our resurrection with Him.[3] He alludes also, though not so fully, to the symbolism of the Eucharist and to that of Matrimony, when he says that the former is a sign of the unity of the mystical Body of Christ, and the latter of the spiritual union between Christ and His Church.[4]

This idea found a ready acceptance in the School of Alexandria, inclined as it was to symbolism. Origen aptly explained the symbolical nature of Baptism, but with regard to the Eucharist he seemed to insist on its figurative aspect at the expense of the Divine reality which is also present in this Sacrament. The Greek Fathers of Cappadocia and Antioch were free from this fault and St. John Chrysostom, as if by a reaction, even used ultrarealistic expressions, which however he himself afterwards corrected; while St. Cyril of Alexandria gave an almost definitive explanation of this mystery.

In the Latin Church Tertullian had already begun the formation of the language of theology by applying to Baptism and the Eucharist the name of sacrament with the meaning of a symbolic and sacred rite. He perceived the symbolical character of the water by which sin is cleansed, of the unction which strengthens the soul, of the imposition of hands which, as it were, brings the Holy Spirit into the soul already purified by Baptism. St. Cyprian, in his letter to Caecilius (Ep. lxiii), while maintaining the reality of the Eucharistic Presence and Sacrifice, developed its symbolic character. St. Ambrose also borrowed from the Alexandrians with whom he was acquainted the idea of a broad symbolism which we find set forth especially in his *De Mysteriis*.

[3] Rom. 6:3-11.

[4] Ephes. 5:22-33.

In the very words used by our Lord when bidding His Apostles go and baptize in the Name of the Father, and of the Son, and of the Holy Ghost, we have an indication as to the external rite being composed of two elements. This composite character is also implied in the practice of the early Church, in which the administration of the Christian rites appears as an external action accompanied by prayer. The most ancient liturgical books contain the formulas which were to be pronounced by the minister, while the Fathers explain the constitutive elements of Baptism, Confirmation, and the Eucharist.

If we now look at the internal aspect of the sacraments, that is to say at the spiritual effect produced by them, the fact of their being efficacious was so clearly manifested in Holy Writ, as for instance in St. Peter's discourses as related in the Acts, in St. Paul's Epistles, and in St. John's Gospel, as not to be open to the least doubt. But the manner in which material elements brought about a spiritual effect was calculated to suggest inquiries and arouse discussions which, in accordance with the law which governs the doctrine of the Church, were to bear fruit in their own time. There was no difficulty in ascribing the marvellous effects of the Christian rites to the Divine virtue by which "the waters of Baptism are sanctified and absorb a sanctifying power." [5] But it is not so easy to estimate rightly the part played by the minister of the sacraments and the recipients. The discussion of this point arose out of a question of practice. When persons who had been baptized by heretics returned to the one true fold, were they to be baptized again? Or was the baptism received at the hands of the heretics to be considered valid? Different answers were given to this question: Rome, Cæsarea in Palestine, and Alexandria, affirmed the validity of such baptisms; Africa —especially Carthage—Syria and Asia Minor, denied it. The discussion came to a climax in the dispute between Pope St. Stephen and St. Cyprian. To the latter's inquiry as to how a true baptism could be given outside the one true Church, or how unholy ministers could hallow the baptismal font, or a heretic receive grace, St. Stephen replied by pointing to the traditions of Rome and the Apostles. There was confusion

[5] Tertullian. De Bapt., N. 13.

and exaggeration on both sides. St. Cyprian might have asked himself whether the sanctity of the minister was so essential; St. Stephen might have paused to consider whether the interior dispositions of minister and subject were so unimportant.

Not long after the same problem was brought into prominence by the Donatists. The adversaries of Cæcilian, Bishop of Carthage, denied the validity of his episcopal consecration on the plea that his consecrator Felix had been a "traditor", that is to say had given up the Holy Scriptures during the Decian persecution and had in consequence lost—so it was maintained—his spiritual powers. Cæcilian was deposed and Marjorinus elected in his stead. He died shortly after however and was succeeded by Donatus. The view which led to the deposition of Cæcilian was based on a conception of the Church which had its roots in Novatianism, namely, the idea that the Church, or at least the hierarchy, consisted only of holy members. Moreover, the Donatists held that they alone were the true Church and consequently rebaptized all who joined them. Against them St. Optatus, Bishop of Mileve, wrote his *De Schismate Donatistarum* in which he lays down sound, if somewhat incomplete, principles regarding the true Church and the validity of Baptism.

The idea that a sacramental character is conferred by certain sacraments we find, from the very beginning, implied in certain facts and also expressed in theory. Thus as a matter of fact baptism was never reiterated. St. Cyprian's own words on this point are quite explicit: "We do not say that those who come to us from heresy are baptized again, but simply baptized."[6] Their first baptism, in fact, was considered by St. Cyprian and his adherents as null. There is more room for doubt as regards Confirmation administered by heretics; but it is certain that this sacrament was never given twice when received in the Catholic Church. The same must be said of the sacrament of Order; unworthy clerics who had been degraded were not reordained on being reinstated.

The word *sphragis* (seal or mark) was first used by our Lord Himself[7] and afterwards by St. Paul.[8] It was in com-

[6] Epist., LXXI, N. 1.

[7] St. John 6:27.

[8] II Cor. 1:22; Ephes. 1:13; 4:30.

mon use in the second century, as we see in Hermas, St. Clement of Rome, and in Clement of Alexandria, especially as regards Baptism. Tertullian uses the expression "Signaculum Fidei" when speaking of Baptism, and similarly "Signaculum Crucis" when speaking of Confirmation. St. Cyprian says that when the rites of initiation have been duly performed, the faithful "signaculo Dominico consummentur". The Fathers of the fourth century, especially St. Cyril of Jerusalem, develop these first faint outlines of the doctrine of sacramental character; they use more explicit terms and more precise comparisons. With them it is the seal of the Holy Ghost: it is spiritual, salutary, wonderful, holy, indestructible, preservative, and protective; it is a distinctive sign of Christians, the mystical mark of Christ's sheep and Christ's soldiers. The character given by Confirmation was particularly insisted upon, as appears from the "forma" used in the administration of this Sacrament in the Greek Church at least from the fourth century onward. Lastly the character of the Priesthood, although less explicitly treated of, was not altogether passed over, as may be seen in the writings of St. Gregory of Nyssa.

Just as man first used his external senses before examining and numbering them, so also did the Church first make use of the sacraments before making a full list of them, an operation moreover which would have necessarily presupposed an accurate and scientific definition of a sacrament. It may be at once remarked that the fact that the seven sacraments of the Catholic Church of to-day are, in one way or another, to be found in Holy Writ, affords no small argument for the genuineness of their development. But the process of evolution was necessarily somewhat slow. The early Fathers ever kept an essentially practical aim before them in their writings: thus St. Justin defended Baptism and the Eucharist against the calumnies of the heathen, and later the Novatian heresy led to a full treatment of the sacrament of Penance. Lists of sacraments appear in the fourth century; but, as in the case of those in the Catecheses of St. Cyril of Jerusalem, in the *De Mysteriis* of St. Ambrose, and in the *De Sacramentis* of an unknown author, these lists were drawn up with the practical aim of teaching, and, naturally enough, only those three

sacraments are to be found there which entered into the instruction given to Catechumens, viz.: Baptism, Confirmation, and the Holy Eucharist. These alone were, so to say, classified, but the others were neither unknown nor neglected, though they were not brought together into a classified scheme, since the need of such a scheme was not as yet felt.

We find the institution of the sacraments by Christ held from the earliest ages, but only individually for this or that sacrament, and by some particular writer, or on account of some particular circumstance. Thus St. Justin asserts the divine origin of Baptism and the Eucharist. While the divine origin of the power to forgive sins was maintained in opposition to Tertullian's denial that Pope Callistus had the power to forgive sins of the flesh, the refusal of the Novatianists to admit the reconciliation of the *lapsi* had a similar effect. Again the divine right of the ecclesiastical hierarchy and the divine law of Christian marriage were affirmed against several heresies; and St. Cyril of Alexandria and Cæsarius of Arles identify the rite of anointing the sick with that described by St. James in his Epistle.

Lastly the intention of the minister was not totally overlooked, but was embodied in the general doctrine according to which, in the words of St. Paul, ministers must be accounted as the ministers of Christ, and dispensers of the mysteries of God,[9] and as ambassadors of Christ.[10] In the East this doctrine blossomed out into the magnificent idea of the Christian Priesthood as set forth especially in the *De Sacerdotio* of St. John Chrysostom. The faithful also were to come to the sacraments with the idea of obeying Christ and taking part in the holy rites of the Church. No doubt there are facts which seem opposed to this general doctrine. Such are due chiefly to the part taken by laymen in the election of priests and bishops. But in most cases, as St. Augustine testifies, those so elected gave their consent, or the opposition was an exception for which the Church must not be held responsible, inasmuch as it was quite uncommon.

In short, at this earlier stage, all later features appear, although only in outline and in a concrete form, as is but na-

[9] I Cor. 4: 1.

[10] II Cor. 5: 14-20.

tural. For if we are to look for a development it is only reasonable to expect that at its first period it will be incomplete and confused. To complete it and reduce it to order will be the work of later ages.

II.

In this, as in every theological question, St. Augustine is, as a recent writer has said, "the central figure in history, the heir of all ancient wisdom and the starting-point of all new." [11] This great Doctor started the theology of the sacraments as such; that is to say, he began the work of abstraction and speculation, the work of defining their nature, distinguishing their elements and their effects. Not that any one complete treatise of his can be found which has this end in view, but from his numerous writings many passages can be gathered in which we see how the results obtained by previous writers, especially St. Ambrose, are illumined by his genius.

In all of the sacraments we have to distinguish the external element from the internal. As far as the external is concerned, the sacraments are signs at once natural and conventional, since from the nature of the material things used in them they are fitted to symbolize those things of which they are signs, and at the same time have been appointed for this purpose by the Divine Will. The sign itself, or rite, is composite, according to the famous words "accedit *verbum ad elementum* et fit sacramentum." These notions and distinctions were destined to become classical.

The question of the efficacy of the sacraments was one of great actuality for St. Augustine, for it had been renewed by the Donatists, while the contrary solutions given by Pope St. Stephen and St. Cyprian still awaited a more definitive statement. St. Augustine perceived that there were strong arguments on both sides, and he contrived to harmonize the conflicting views by firmly adhering to the distinction between the two effects of Baptism, viz: character and grace. This enabled him to draw a twofold conclusion: a minister who is unholy confers sacraments *validly*, for the simple reason that his sinful state does not make him cease from being a minister of Christ, neither does it preclude him from acting in the place

[11] Devas, *Key to the World's Progress*, S. XXVI.

of the Church and in the name of Christ from whom the efficacy of the sacraments proceeds ("quos baptizavit Judas, Christus baptizavit"); none the less he confers sacraments *illicitly*, that is to say, he commits sin in so doing, because he has no right to administer them in his state of sin. In the same way, whosoever receives Baptism from heretics receives the character but not the grace. The holy Doctor seems always to take for granted that they sin who consent to receive Baptism from heretics; or at least he believes that outside the true Church there can be no complete sacraments since the one true Church is the one organ of salvation. On the other hand, as he feared to diminish the efficacy of the sacraments, he framed his rather singular theory of the "reviviscence of sins" in those who, after being baptized by heretics and thus purified, later refused to join the true Church.

Thus the sacramental character was clearly put forward by St. Augustine as a theory based upon and destined to explain the practice of not reiterating certain sacraments of the Church. In what precisely this character consists he explains by means of nearly the same comparisons as those we have seen used by the Greek Fathers. It is the seal of the Redeemer impressed on His sheep, the "stigma" imposed on the soldier which was indelible; through it the soul receives a kind of consecration, and for the priest it is "the right to confer Baptism."

The question of the intention in the minister and in the subject is intimately connected with that of efficacy, since the intention is at least one condition of the sacrament's being efficacious. St. Augustine saw clearly the difficulties which might arise in certain cases; for instance, what are we to say of Baptism conferred by a pagan? Again, what in general is to be held regarding what St. Augustine terms the "fallacious" administration of Baptism? The meaning of this expression is not quite clear. Some theologians interpret it as referring to want of faith, as, for example, in the case of a man's receiving Baptism under the influence of threats or promises; but it seems more probable that Baptism is said to be rendered "fallacious" by want of intention, for St. Augustine contrasts baptism received in the Church or in a Christian sect, believed to be the Church, with baptism received during

a theatrical performance on the stage. The former he declares to be valid; the latter, doubtful.

Such, briefly stated, is the theological work effected by St. Augustine as regards the sacraments. It is not, of course, complete, and that chiefly because he wrote no systematic treatise of theology but only occasional works intended to meet the practical difficulties of his own time. Thus he nowhere explains the nature of the link between the external and the internal parts of the sacraments, that is to say, the nature and the mode of their efficacy. Again, while he clearly recognizes that some sacraments confer a character, he nowhere makes any allusion to the character conferred by Confirmation. His language about the sacramental character in general is not altogether precise: thus, he sometimes applies the name character to the whole sacramental rite. And though he gives an accurate definition of a sacrament, he sometimes uses this very word in a much broader sense, even applying it to the Creed, the Lord's Prayer, and other sacred things. To be of divine institution is, according to St. Augustine, one of the elements of the definition of a sacrament in the strict sense. But the question as to how many of these sacred signs were instituted by Christ does not seem to have engaged his attention. He mentions Baptism and the Eucharist, and then adds: "Et si quid aliud in Scripturis canonicis commendatur".[12] In fact all our seven sacraments, Extreme Unction excepted, are mentioned in his various writings, and it may be added that this sacrament too is clearly spoken of about this time in the letter of Pope Innocent I (elected 2 December, 401) to Decentius, Bishop of Eugubium. On the question of intention he opened up new and interesting problems which, as was to be expected at that early stage, he left without any definitive solution. These inevitable defects do not, however, deprive him of the honor due to a pioneer, and if he left much to be accomplished by those who were to come after him, he had at the same time prepared the way for them and had left them a goodly stock of ideas to enable them to steadily continue the work.

III.

The Middle Ages were, in regard to the present question, a

[12] Epist., LIV, 1.

period of completion and systematization. The old concepts were taken up and rendered more precise; the old problems were reconsidered and solved, and there was thus formed a consistent theory embracing the whole.

At the very outset we meet with a deviation from the lines laid down by St. Augustine. St. Isidore of Seville (d. 636) did not escape the danger of taking a nominal or etymological definition for a real one, and his definition of sacrament as a mystery or secret could not fail to lead astray both himself and the theologians of the ninth century who followed him. Very soon, however, there was a return to the true idea of a sacrament as a sign. But Hugh of St. Victor (d. 1141), who was so well-advised in following St. Augustine, insisted too much on the necessity of the sign being a material element. He thus unduly narrowed the definition, which could not in consequence be applied easily to Holy Orders and Matrimony. The unknown author of the "Summa Sententiarum," which cannot, it seems, be attributed to Hugh,[13] gave the proper definition by genus and differentia: a sacrament is a sign efficacious in regard to grace. All sacraments therefore are signs, but not all signs are sacraments. Peter Lombard (d. 1160) accepted this definition, and St. Thomas expounded these two ideas in the first two articles of his treatise on the Sacraments.[14] We have here, as will be seen, the two features essential to a sacrament according to St. Augustine, viz: *sacramentum* and *res Sacramenti.*

The "modus conficiendi sacramenta" or actual making of them, i. e. the external rite, was also derived by the Schoolmen from the dictum of St. Augustine, "accedit verbum ad elementum". These words which the Saint had used when treating of Baptism, were used by Peter Lombard to frame a general theory of the sacramental rite. "Sacraments", he said, "consist of two parts, words and things; words, as for example the invocation of the Blessed Trinity in Baptism; things, as water, oil, and the like". The Lombard did not, however, apply this general theory to Penance and Matrimony.[15]

[13] Cf. Hunter, *Nomencl. Litter.*, III, p. 79.
[14] S. T., III, qu. 62, 1-2.
[15] Sent. IV, Dist. 1, 4.

A further stage consisted in the application of the Aristotelian theory of "matter and form" to the doctrine of the sacraments. This adaptation, first outlined by William of Auxerre (d. 1230), was completed by St. Thomas (S. Th. III. 60, 6.), who applied it to Penance and to Matrimony, in the former case successfully, but in the latter less so, owing to this sacrament being in its very nature a contract.

Since the doctrine that sacraments conferred by ministers in a state of sin were valid had never been sanctioned by any Council, it is not to be wondered at if the solutions both of St. Stephen and of St. Augustine were forgotten, and if we find a return to the Donatist theory. This was especially the case in the eleventh century, owing to the large number of clerics excommunicated for simony or incontinency. The question of the validity of Orders or other sacraments conferred by such excommunicated ministers again came to the fore and the Albigenses and Waldenses adopted once more the solution already given by former heretics. The Roman Church, however, upheld the view of St. Augustine, which ultimately prevailed and resulted in a formula taken from the distinction drawn between the *opus operatum* and the *opus operantis*. Peter of Poitiers (d. 1205) was the first to apply this distinction to the question under discussion. It was accepted by all theologians, and, although there was some difference of opinion regarding the sacraments of the Old Law, all agreed in teaching that the sacraments of the New Law conferred grace *ex opere operato* and produced the effect they signified provided the recipient put no obstacle in the way. St. Thomas made use of the idea of an instrument in order to show how the dispositions of the minister himself do not interfere with the validity of the sacrament, since in an instrument whatever is accidental to its character as such has no influence on the effect it produces.

The mode of sacramental causality was next to be considered, and here again recourse was had to the philosophical concept of causality. But while agreeing as to the use of the general term causality, theologians differed as to the particular kind of causality at work in the sacraments, whether, for example, it was occasional or dispositive or efficient. The second of these alternatives was to disappear in later ages,

while the first, with modifications and additions, became known as the system of moral as opposed to physical causality.

The question of the character impressed is intimately united with that of efficacy *ex opere operato*. The doubts previously mentioned about the validity of sacraments conferred by excommunicated ministers are easily explained by the oblivion into which the Augustinian doctrine touching the sacramental character had fallen. As soon as this was again clearly understood, all disputes were brought to an end. A minister can never lose the character derived from his priestly ordination. This result was fully attained in the first half of the thirteenth century and was expressed with special clearness by Peter Lombard, Alexander of Hales (d. 1245), and St. Thomas Aquinas (d. 1274). All of the sacraments impress upon the soul an *ornatus* which in the case of some is transient, in the case of others, namely, Baptism, Confirmation, and Holy Orders, is indelible. Not only was the existence of this threefold character expressly asserted, but its nature was likewise investigated, and once again an attempt was made to find a place for this supernatural reality among the philosophical categories. Alexander of Hales, and later on, though with modifications, Suarez and Bellarmine, called it a *habitus*, an assimilation to Christ, the Head of the Church, the Priest-King. St. Thomas, in words which recall the above-quoted words of St. Augustine, had defined it as a kind of power derived from the sacerdotal power of Christ, of receiving or administering sacraments; while Duns Scotus (d. 1308) made it a real relation, and Durandus, the "Doctor Resolutissimus" (d. 1334) held it to be a merely logical relation.

To determine the proper number of the sacraments two conditions were necessary, a good definition of a sacrament in general, and an accurate notion of the sacraments individually, the former condition being the foundation of a good classification, the latter the means of ascertaining whether they fulfilled the requirements of the definition. Several attempts prepared the way for a definitive result. St. Isidore of Spain, whose list is the first to appear, had hit on the condition necessary for a good classification. But his etymological definition of sacrament as derived from *secretum* was too vague to give him much assistance; consequently he simply reproduced the list of sacraments given by the Fathers.

In the eleventh century the need of some kind of comprehensive enumeration of the sacred rites was felt. It was required for the work of teaching. Once more the guiding principle was taken from St. Augustine: "Sacramentum est sacrum signum." But this definition was not sufficiently comprehensive, and at the same time it was too extensive; thus in accordance with it St. Peter Damien (d. 1072) reckons twelve sacraments, Hildebertus of Tours (d. 1133) nine, St. Bernard (d. 1153) hints at a great number, whilst other writers are content to return to the smaller and safer number given by St. Isidore. The theologians of the twelfth century perceived the cause of this confusion and tried to find a satisfactory definition, one which could be applied to all the sacraments and to them alone. This was done by uniting the two ideas of sign and efficiency with regard to grace. At the same time the title "Sacramenta Majora" was reserved for those which fulfilled these two conditions. The good result of the application of these logical principles to the data of tradition was apparent when Peter Lombard was able to begin his treatise on the Sacraments by giving our list of seven Sacraments. But as a proof that this sacred number was not the invention of any one man but really the outcome of tradition, we find about the same time the author of the Life of St. Otto of Bamberg (d. 1139), quoting a sermon attributed to that Bishop in which all seven sacraments are enumerated though not in the same order as that given by Peter Lombard. We meet with the same list of seven Sacraments in a treatise which is attributed to Robert Paululus, a priest of Amiens (d. 1178), and which is not later than the second half of the twelfth century. Moreover the ready agreement of all theologians showed how solid was the foundation on which this classification rested.

Reason, however, was not satisfied with the fact that there were seven sacraments, but went on to inquire why there should be seven. Now as sacraments are spiritual means, the end for which they were intended was naturally put forward by the School of Abelard as the clue to their number. But the spiritual end intended may be the removal of sin, or the bestowal of virtue, or again the bestowal of supernatural life, its support, and its diffusion. Thus Albert the Great considered the seven sacraments in relation to the seven deadly

sins; St. Bonaventure considered them in their relation to the seven chief virtues, namely, the four theological and the four cardinal. St. Thomas took a broader view and compared the supernatural life with the natural, and he showed that in the one as in the other seven things are required for the perfection both of individual and of social life, namely, birth, growth, food, medicine, diet, government, and propagation. This theory may be said to present all the good qualities, but at the same time all the defects inherent in any comparison.

There still remained the question of the institution of the sacraments. This question was a difficult one and called for very precise treatment. It was no longer a question of sacraments in general, but of the seven individually and of their origin. The first step was to ascertain whether they were of divine institution. The affirmative answer was the only possible one, since the two terms, sacrament and grace, already given, necessarily involved divine authorship. But when this inevitable conclusion was compared with the passages of Scripture which had to do with the seven sacraments, it was evident that some elasticity would be required in its application. Moreover, if matter and form were the essential parts of the sacraments, these too ought to have been instituted by the Author of the sacraments. Now while the institution of certain sacraments with their accompanying matter and form is clearly stated in Holy Scripture, there is considerable obscurity with regard to others.

It is not to be wondered at, therefore, that diverse explanations were given. That the sacraments had been instituted by God was admitted by all; but all did not allow that every sacrament had been so instituted by Christ. Thus Alexander of Hales thought that Confirmation had been instituted under the special inspiration of the Holy Ghost in a Council held at Meaux in the ninth century, and St. Bonaventure was of the same general opinion, although according to him the time of institution was shortly after the death of the Apostles. The same Doctor held that Extreme Unction was instituted immediately by the Apostles under the inspiration of the Holy Ghost. Against this singular opinion St. Thomas held that Christ Himself instituted all the seven sacraments, though not all in the same way; for instance, Confirmation was not admin-

istered but only promised, and the promulgation of both Confirmation and Extreme Unction was entrusted by Christ to His Apostles. As for the lack of express texts of Scripture, St. Thomas lays down this very sound and Catholic principle that not Scripture only but Tradition also is a source of Revelation. However, notwithstanding these wise restrictions the historical studies of later ages were to reveal facts which would force later theologians to make distinctions and interpret more widely immediate institution in so far as it concerned the matter and the form of the sacraments.

The question of the intention of the minister which had been left unsolved by St. Augustine, was now taken up again, and two solutions were proposed which were in direct contradiction. Roland Bandinelli, afterwards Pope Alexander III (d. 1181), required no intention, but simply the fulfilment of the rubrics of the Church. Hugo of St. Victor, on the contrary, held that intention was necessary. The greatest names among the Schoolmen were in favor of this last solution, thus adhering to the principle derived from tradition that the minister, being the representative of the Church, ought to have at least the intention of doing what the Church does.

Some theologians, however, and among them St. Thomas himself,[16] seemed inclined to think that the requisite intention, at least in the case of those sacraments necessary for salvation, was sufficiently contained in the deliberate external utterance of the words which themselves express the Church's intention. Thus began the controversy regarding the value of the merely external intention, a controversy which in the sixteenth century became famous owing to the attitude adopted by the Dominican Ambrose Catharinus (d. 1553).

IV.

Thus all the questions relating to the Sacraments considered in general had been handled anew, had been illustrated, completed, and, as far as might be, solved; and this, too, by laborers who carried on in unbroken succession the tradition of former ages. When Protestantism arose and private judgment began to make havoc with these results, nothing else re-

[16] III Pars, Sum., q. 64, a. 8, ad 2.

mained for the Church to do but to select and define. She had to select what was truly a development of the original Revelation from among the additions due to speculation, and she had, in virtue of her supreme and divine authority, to reduce it to definitions. This was done by the Council of Trent and we find ourselves once more in presence of the old familiar questions, but they are now clearly stated, authoritatively defined, and demanding our cordial and ready assent.

"If any one shall say that the Sacraments of the New Law were not all of them immediately instituted by our Lord Jesus Christ, or that they are more or less than seven in number, viz. Baptism, etc.; or that any one of these seven is not truly and properly a Sacrament —let him be anathema."—*Sess. VII, Can. 1.*

"If any one shall say that the Sacraments of the New Law do not contain the grace which they signify, or do not confer this same grace on those who put no obstacle in the way—let him be anathema." —*Can. 6.*

"If any one shall say that by the Sacraments of the New Law grace is not conferred *ex opere operato*—let him be anathema."— *Can. 8.*

"If any one shall say that in three Sacraments, viz. Baptism, Confirmation, and Holy Orders, there is not impressed upon the soul a character, that is to say a certain spiritual and indelible mark—let him be anathema."—*Can. 9.*

"If any one shall say that ministers are not required to have when making or conferring Sacraments the intention of at least doing what the Church does—let him be anathema."—*Can. 11.*

"If any one shall say that a minister in a state of mortal sin does not, provided he observes all that is essential, make or confer the Sacrament he is engaged upon—let him be anathema."—*Can. 12.*

The Council also defined several other points on which the Reformers, following their own false principles, had erred. It may be remarked with regard to the definitions given above, that nothing is to be found in them which had not been in some way or other held from the beginning, albeit implicitly or only partially developed. The further development was, as we have seen, gradually brought about owing to circumstances which demanded it and by means of the careful studies and keen discernment first of all of the Fathers—of whom the foremost was St. Augustine—and then of the Schoolmen, especially

of the greatest of them, St. Thomas Aquinas. As already said, the Council made a selection from the huge mass of teaching concerning the sacraments which had been bequeathed to them by preceding ages. In general it may be said that the Fathers of the Council kept rather to the bare facts than to explanations of the facts, and they did not admit into their definitions those philosophical theories which had been used to explain the constitution of the sacraments, the reasonableness of their number, the manner of their institution, or the nature of the intention required. Points like these were left open for discussion, at least in so far as the definitions had no bearing upon them. The points defined were manifestly parts of Revelation; they touched on Faith and Morals, and the Council, under the guidance of the Holy Spirit, and in opposition to fresh errors, thought fit to give special sanction to these points by a solemn definition which should impose them on the faith of the Universal Church. And when recently another and more radical Protestantism once more put forth new and more comprehensive denials of these points, the Vicar of Christ raised his voice in answer and proclaimed anew the ancient Faith.[17]

At the outset of this paper I said that a development was to be expected in so complex and important a subject as that of the sacraments; and now that we have brought it to a close we can well say that the conditions of a genuine development, such as that sketched by Newman, have been fulfilled, viz.: preservation of the type, continuity of principles, power of assimilation, logical sequence, anticipation of the future, conservative action upon the past, chronic vigor; especially after the infallible authority has set its seal upon those developments: thereby separating them from the mass of mere human speculation, extravagance, corruptions, and errors, in and out of which they grew.[18] In one word, as Vincent of Lerins has said, it was all along a progress, a growth, but of one and the same living being: the smallest of seeds became a large tree.

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[17] Neo. Syll., Prop. 39-51.

[18] *Develop.*, C. II, S. II, 4-5.

THE CONVERT CLERGYMAN AND THE ECCLESIASTICAL SEMINARY.

JUDGING from the great number of converts who are being gathered into the Church out of the peoples which in the sixteenth century fell away from Catholic unity, we would seem to be living in the days in which is being fulfilled the promise, "I will bring them back again because I will have mercy upon them, and they shall be as they were when I had not cast them off; I will whistle for them, and I will gather them together because I have redeemed them. I will multiply them as they were multiplied before". God's mercy apparently is manifested in a special manner toward Anglicans. Ever since the days of Elizabeth when the Jesuit missionaries went to England and began the work of reconciliation, the stream of converts has been almost continuous, so that from then until the present there have been but few periods of time when the Catholic Church did not number among her priests those who had once been either laymen or ministers in the Anglican body. At the present day the stream of Anglican converts shows no sign of drying up. On the contrary, there is any number of Episcopalian clergymen, both in this country and elsewhere, who are standing trembling on the banks of the divine mercy, and only need the impetus of fortitude to cast themselves into the current which they see carrying so many into the City of God.

Such of these convert clerics as are unmarried will in most instances aspire to the priesthood. The question of their training may suggest many possible difficulties, and yet it is really a very simple question and one capable of a very simple solution. If they desire to enter a Religious Order or a Congregation of clerics, their course is clear before them. They must first pass through the exercises of the novitiate along with the other novices, and then make so much of the studies of the scholasticate as they stand in need of. But what shall be done in the case of those who aspire to the ranks of the secular priesthood? Shall they be gathered into some special house of studies where they will be by themselves, and where they will be exempt from much of the usual Seminary routine? Or shall they be sent to the Seminary, the only

novitiate of the secular priesthood, and be identified with the student body, and thus experience the same discipline as is prescribed for the other sons of the Church? To this question I have been invited by the Editor of the ECCLESIASTICAL REVIEW to offer an answer drawn from my experiences as a convert.

Accordingly, what I am about to say is on the one hand based upon an intimate knowledge of the intellectual and disciplinary influences under which the Protestant clergy are trained in their seminaries, and of the social and ecclesiastical conditions which afterward form their characters and give direction to their minds. I have had special opportunities in the years gone by, first as a student and afterwards as an examiner of candidates for the Episcopalian ministry, to estimate the practical results of the method of training pursued in the non-Catholic seminaries. And a ministry of twenty-two years in the Episcopal Church brought me into personal contact with every phase of the life of the non-Catholic clergy, and with every type of theological mind which Protestantism has ever produced.

On the other hand, since my formal entrance into the Catholic fold, I have become thoroughly acquainted with the life and discipline of the Catholic seminary. This acquaintance I have gained not as a privileged guest living in the seminary and merely looking on, but as a student fulfilling all the seminary routine during two scholastic years, and living in close and intimate contact with the student body.

I am enabled therefore, I think, to look at the questions proposed from more sides than one. I understand the general psychological attitude which the convert necessarily brings with him as the result of the influences and conditions under which he has lived. I know by experience what are the advantages both negative and positive which the seminary discipline will undoubtedly afford him. And I appreciate fully the difficulties which he may naturally imagine will be his in submitting himself again to school life of any kind. At the outset, then, let me say that experience and observation convince me that a separate house of studies would not be for the interests of the convert, and that the best place of training a convert for the secular priesthood is the secular semi-

nary where the other aspirants to the sacred ministry are being trained; just as the best place of training him for the Religious Life is the Religious novitiate and scholasticate along with the other novices. As to the length of time which the convert may spend in the seminary, that of course will depend upon his special mood and intellectual gifts and acquisitions, upon the habits of his past career, and upon his superiors' judgment of what will be best for him, all things being considered. But in any case a real, actual experience of seminary life, extending over some length of time, is in my judgment of paramount importance both for the convert's sake and also for the Church's sake. I shall briefly state my reasons.

In the first place, then, seminary life is all important for the convert in order to give him the habit of mind of the Catholic priest. It matters not how much a man may have read Catholic theology before he came into the Church, he will notwithstanding bring with him more or less of a foreign attitude. This may mean nothing more than that he had not yet acquired the phraseology and external habits of a Catholic. It may imply, however, the presence in his mind of principles imbibed through a non-Catholic education, the inconsistency of which with the mind of the Church the convert has not yet discovered, but which in the future may lead him to espouse theories and advocate lines of action which otherwise he would never have taken up with. Now it is perfectly clear that this alien attitude must be corrected if the convert is to be blended with the general body of the clergy and if he is to have his full usefulness in the Catholic priesthood. This, as it seems to me, will be most effectively accomplished by his being introduced at once into the full routine of seminary life, and identified in every possible way with the student body. No convert who is a man of intelligence can live for any length of time in the atmosphere of a seminary and in daily association with seminarians without perceiving how totally different is the Church's way of looking at all things from that to which he was accustomed. He will learn that the Church has her own philosophy of being, of morals, of revelation, of worship, and of every department of human life, which is as far removed from the philosophies that he was taught in the

secular college as one pole is from another, and which can no more be reconciled with them than light can be reconciled with darkness, or Christ with Belial. If the convert has been reared in the atmosphere of a narrow, rigid, and unnatural Puritanism, which insists upon an external righteousness of its own devising and deals with the offender in a hard legalistic spirit, he will also need to learn, and will have in the seminary the opportunity of learning, how radically many of his artificial notions of correctness must be modified or altogether abandoned. He will be taught that the Catholic Church, like God himself, measures men's acts not by their outward appearance but by the character of the will whence they proceed, and that therefore her method of dealing with souls is always flexible, merciful, and charitable. He will perceive that, while her moral principles never change, her application of principles varies with new conditions; that all her laws whether for priest or people are for edification and not for destruction, and that it is in this spirit that she desires them all to be administered.

Once the convert grasps at least the general principles of the Church's philosophy with regard to things human and divine, his whole outlook will be changed and his whole horizon will be widened. He will now understand the Church's conservative point of view, and will adapt himself to it. The result will be an intellectual discernment which will correct any fads or fancies that an unenlightened zeal may have begotten in his head, and which will enable him to take instinctively the proper position on any question, theological or moral, which may be agitated in the world. There will also be imparted to him at the same time the broad, kindly, and charitable spirit of the Catholic pastor in dealing with men and in passing judgment upon their actions, which will be nothing less than the spirit of Christ Himself. But if the convert is not made to grasp the philosophical rationale which underlies the whole system of the Catholic religion and which gives form to all its institutions, whatever theological knowledge he may acquire will at the best be very superficial, his psychological attitude will never be satisfactory, his terminology will be halting and inaccurate, and his whole bearing will always be suggestive of the Protestant denomination whence he came.

A house of studies for converts separate from the ordinary seminary would fail to do for the convert this necessary work of acclimatizing, of giving point of view, and of imparting tone of expression. And it would fail simply because of the absence of contact with a body of men who were not converts. The tone of such a house (as is the case of every educational institution for men) would be created by the student body, and would be what the converts brought with them and nothing more. There would not be the traditional atmosphere and feeling, and way of looking at things which is so sensible in every well-ordered seminary. The mere knowledge of the propositions of Catholic theology may be acquired by private reading. But the Catholic point of view, the Catholic instinct, the Catholic sensitiveness, and the resultant Catholic tone can only be gained by the convert being in daily and intimate association with a body of Catholic clerics who have breathed in the spirit of the Church from their very cradles.

In the next place, seminary life will be of advantage to the convert in the complete break it involves with his previous modes of living and with his old activities. If in the past he has been accustomed to live alone, and has never experienced the restraint which is necessarily involved in living a common life with other men, just so much the more will he need for a while the discipline of the common life of the seminary if he is afterward to live contentedly in a clergy house. He will of course at first feel the inconvenience of a life in which he must constantly consider the dispositions of those with whom he is associated. But if he be a man of common sense, the result of this experience will be that he will come out of the seminary with an increase of generosity and adaptability, and with the knowledge of how to move about the angles of other people without cutting himself. On the other hand the more domestic he has been and the more he has been accustomed to live with his family in the past, just so much the more he needs the undomesticity of the seminary that he may learn that from henceforth his life is to be a life of manly separateness, that the softness of the parental home can be no longer his, and that the claims of family and friends are to be forever subordinated to the claim which the Church has upon his time, upon his gifts, and upon his affections.

Furthermore, however great may be the convert's capacity for activity or bright the promise of his usefulness, the period of restraint and quiescence in the seminary will be just as necessary for his spiritual welfare as were the three years sojourn in Arabia for Saint Paul, and the deep sleep for Elias as he lay under the juniper tree. He needs this time of retirement in which to recover from the notoriety into which most converts are unavoidably thrust, and to gain the devotional habits of a Catholic. For however well the convert may understand the philosophical and theological basis of Catholic worship or be acquainted with the Church's treasury of devotional helps, he will yet have to acquire the Catholic's spirit of prayer, the Catholic's attitude in prayer, and the Catholic's expectancy in prayer. He may be a very devout man and may have made real progress in the habit of prayer; but it is one thing to pray outside the Church and by the partial light of an imperfect faith, and it is quite another thing to pray in the unity of the Church and with the spiritual vision which the Catholic faith alone can give. The sense of the supernatural is always very weak in the Protestant even at the best. He worships God afar off, and of the great cloud of heavenly witnesses who are all about him he had never so much as caught a glimpse. His prayer is in accordance with the measure of his vision. The Catholic on the other hand who lives in the practice of his religion has always with him the consciousness of the supernatural. At times it is more vivid than at others, but it is never wholly absent from him at any time. By faith he sees the innumerable company of angels and the spirits of just men made perfect, all of whom he knows are interested in his welfare and are offering up their prayers in his behalf. And he values all the Church's Sacraments and benedictions and spiritual exercises as so many means which bring him into contact with this great unseen world of heavenly realities. Possessing the liberty of the sons of God, his approach to God and the Saints is marked by a freeness and familiarity which seem strange to those outside the Church. How very real and near the supernatural is to the faithful Catholic, how trustful he is in the use of the Church's devotions, and with what facility he turns to prayer in every need, is one of the

many surprises which meet the convert as he becomes acquainted with the lives of the Catholic laity.

The convert observes all this especially among the students of the seminary. He sees not only the faithfulness with which the obligatory exercises are fulfilled, but he notes also the many exercises of piety voluntarily undertaken, and the time taken from recreation and spent in prayer before the Blessed Sacrament or the shrine of Our Blessed Lady. From many a little incident and passing remark he learns how simple is their faith, how interior is their piety, how deep is their realization of the supernatural, and how expectant is their attitude in prayer. The convert cannot but contrast all this with the formality and stiffness, with the lack of spontaneity and fervor, and with the almost total absence of spiritual vision which characterizes the devotional life of even the best of the Protestant seminaries. He observes that the difference is not merely in outward form, but is radical and fundamental. In the Protestant seminary there is but the dim glimmer of the few rays of light which have struggled in from the City of God. In the Catholic seminary there is the illumination of that perfect faith which in the heart of the Catholic is the substance of things hoped for, and the conviction of things that appear not. It is in accordance with the measure of this vision of divine faith that the Catholic seminarian prays.

This devotional attitude creates an atmosphere of supernaturalism which the convert feels as soon as he enters the seminary. If he be of teachable spirit, it soon permeates his whole being, and opens the eyes of his soul to a growing appreciation of what the Communion of Saints really means. Like the servant of Eliseus he now sees that he is not alone in the spiritual warfare, but that all about him are the Holy Ones of God, and he learns that all his prayers and praises go up together with those of Angels and Archangels, of Thrones and Dominations and of all the Hosts of Heaven. In the past when he read of the visions of the Saints and the marvels wrought by their intercession, he perhaps dismissed them as so much pious exaggeration or as the outcome of blind credulity. But now he sees no impossibility or improbability in such manifestations of the nearness of God and

his Saints and of their loving regard to the prayers of the elect. He now prays as he never did before. It is with the faith, and the vision, and the expectancy of a Catholic. Even if the seminary did nothing more for the convert than to teach him how to pray as a believing Catholic, in doing that it will have taught him the secret of his own perseverance and sanctification, and formed in him that unconquerable faith whereby the priest in every age has overcome kingdoms, wrought justice, and obtained all the promises of God.

In addition to the training in detachment and in the habit of Catholic devotion, the seminary gives the convert the opportunity of becoming accustomed to his Father's house, and of making the acquaintance with those with whom his life is to be identified and who will be gathered about his bier at the last. The convert may at first, perhaps, think that he is regarded as in a class by himself because he is a convert, and hence that he is in a position of some disadvantage. The sooner such an erroneous thought is eliminated from his mind the better. The Church is Christ's, and the convert is in the Church by the favor of no man, but simply by virtue of the same unmerited grace by which every other Catholic is in the Church. And his rights in the Church are precisely the same as those which belong to all the faithful, neither more nor less. The man who was called into the Church in unconscious infancy has no ground for boasting because of that fact, for there was on his part no moral act, nor can the grace of justification whereby the soul is incorporated into the Church be merited by anyone. And so also the fact that the convert was not called into the vineyard until the ninth or the eleventh hour does not affect his status as a son of the Vicar of Christ, the one keeper of the vineyard, just as it will not affect his reward at the hands of the Lord of the vineyard who will give unto the last even as unto the first. He ought therefore to learn to enter, humbly indeed, but nevertheless unhesitatingly and confidently, upon the inheritance which is his, and to behave himself with the ease which a child feels in his father's house and when among his own kith and kin, for all things are his and he is Christ's.

Nowhere will the convert sooner acquire this ease than in the seminary. If, putting away all aloofness, he gladly places

himself on a level with the other sons of the Church, and shows that he rejoices as much in the discharge of his duties as in the exercise of the rights of a Catholic and seminarian, he will at once be met with a corresponding generosity on the part of both professors and students which will leave him in no doubt that he is indeed among friends and brethren and is recognized as being no longer an alien but a copartner with them in the household of God. I have in the past been acquainted with many educational institutions outside the Church, but nowhere have I met with anything like the manliness of bearing, the generosity of spirit, the refinement of grace, and the kindliness of charity which reign in a Catholic seminary. It is there that one sees in the graces of unsullied boyhood and manhood the fruits of religion reared in Catholic homes. That convert will indeed be a strange man if the daily experience of the courtesy and brotherliness of his fellow seminarians does not draw him out of himself, open up his heart, and enkindle in it a deep and loving regard for those among whom his lot is cast. And this sense of brotherhood will absorb him more and more into the *esprit de corps* of the Catholic priesthood, giving to him the true sacerdotal ring, and winning for him lasting friendships that will more than make up for all the friendships he may have lost by his conversion to the Church.

It is true that seminary life may, and probably will, chafe those who in the past have felt little or nothing of the restraints of authority, and who although good men have never subjected themselves to any special rule of discipline. But if these men are admitted to the priesthood without the experience of the discipline of an ordered life, is it not going to be to their very great disadvantage afterward, to say nothing of the disadvantage that may accrue to the Church? A life of individualism extending over years cannot but create habits of mind and of action. And if these habits are not corrected before the man receives the priesthood, he will be entirely unprepared for that perseverance in assigned duty, and for that entire obedience which will be expected from him by his Catholic superiors. An enthusiastic zeal will not make up for the lack of the spirit of submission. It will rather make it all the more difficult for the man to surrender his

plans and his theories when the voice of authority speaks and bids him to lay them down because they are judged to be wrong, or, at least, to be inopportune. The result may be disappointment, discouragement, and a sullen interior rebellion which may end in disaster. And that, not because he is not a thoroughly orthodox man so far as the faith is concerned, and not because he is not in his way a pious man, but simply because he has never acquired a clear concept of the principle of authority, and there has never been formed in him the habit of obedience.

For such a man, the experience of seminary life is an indispensable necessity, if his spiritual welfare is to be consulted. There he will have the opportunity not only of testing whether he can submit his will to the restraint of authority, but also of seeing illustrated in others just what obedience in the Catholic Church really means. He will perceive in the student body a spirit of deference to authority because it is authority, and of obedience to what is commanded—so long as it violates no moral principle—because it is commanded, the like of which he has never before seen exemplified although he may read about it in books. And when he observes further, that this deference and obedience are rendered by men who are thoroughly masculine and quite able to assert themselves at other times when authority leaves them free, there is imparted to him a concept of what the Catholic priest is expected to be which no amount of spiritual reading or of verbal counsel can ever possibly give him. He will therefore enter the priesthood knowing well at least just what is before him, and under no illusions as to the degree of stability and submission which will be expected of him.

I appreciate fully the difficulties which any man may feel in the psychological effort to adapt himself again to the routine of school life. I admit that it is not easy. But however hard it may be, if the convert has come into the Church from the conviction of faith, and not merely because of repulsion from the organization of which he was a member, or because of some other insufficient motive; and moreover, if he has made a generous surrender of his will, and is ready to endure hardness for the kingdom of heaven's sake—seminary life will present no serious difficulties to such a man. On

the contrary he will find that the difficulties are far more in the anticipation than in the realization, and whatever there may be of seeming hardness is lightened and made easy by the sense of the divine presence and approval, and by that peculiar joy of mind and heart which is God's special reward to the convert in this life and of which no one else can have any experience.

As to difficulty being felt by the convert because of any supposed humiliation which will be involved in his placing himself on the same level as the other seminarians, such a thought is unworthy of a moment's consideration. If the Catholic faith is God's very truth, and the Catholic priesthood the very ministry of Christ Himself, what sort of a convert is the man who would think it any humiliation to take the lowest place in the school of Christ in order to learn that inestimable truth and to be fitted for that divine ministry? A man who would seek for exemption from the seminary for such a reason would only demonstrate his entire unfitness for the hierarchy of Him who accounted Himself of no reputation and humbled Himself even to the death of the cross. Saul the convert, although he was a Hebrew of the Hebrews, did not think it beneath him to sit as a learner at the feet of the Fisherman. Nor did Ignatius Loyola, the Spanish nobleman, think that he had lost dignity by taking his seat on the bench among school boys. To become a child for the kingdom of heaven's sake is indeed accounted a humiliation even to foolishness by those who are without the Church; but it is no humiliation in the eyes of those who are within the Church and are imbued with the spirit of the Church, and who understand the indispensable law of humility which Christ has laid down for all who would be His disciples. So far from the real convert finding any requirement of the seminary a humiliation, he esteems every duty there to be but an opportunity for him to show his gratitude for the mercy and love which brought him out of darkness into the marvellous light of the truth, set his feet upon the Rock and established his goings, and which has now put a new song in his mouth, even a thanksgiving unto his God.

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THE SACRED SCRIPTURES ON MIXED MARRIAGES.

II. The New Testament.

WHEN our Divine Redeemer founded His Church, which was to embrace the whole human race, the distinction between Jew and Gentile ceased, and the law forbidding mixed marriages to the Jews was abrogated, together with the rest of the Jewish dispensation. But the principle underlying that law still remains; for as the essence of things is unalterable, so the dangerous nature of those marriages has not changed. Now, however, in the altered circumstances of the Christian dispensation, we have to look to the New Testament and the authority of the Church for guidance and instruction with regard to them. We have in the Epistles of St. Paul two passages in which the Christian point of view is fully and clearly stated, and, needless to say, it corresponds entirely with that given in the Old Testament.

The first passage refers to the case of those who had been already married before their conversion to the Christian religion, and lays down the rule of conduct for them, when the other parties to the marriage still continued in their unbelief.[1] The second passage deals with the case of Christians who might be contemplating marriages with others not of their own faith. It is with this latter text that I am now chiefly concerned. It is found in the sixth and seventh chapters of the second Epistle to the Corinthians, and is as follows:

> Bear not the yoke with unbelievers. For what participation hath justice with injustice? or what fellowship hath light with darkness? And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever?
>
> And what agreement hath the temple of God with idols? For you are the temple of the living God: as God saith: I will dwell in them, and walk among them, and I will be their God and they shall be my people.
>
> Wherefore go out from among them, and be ye separate, saith the Lord; and touch not the unclean thing.
>
> And I will receive you; and I will be a father to you; and you shall be my sons and daughters, saith the Lord Almighty.
>
> Having therefore these promises, dearly beloved, let us cleanse our-

[1] I Cor. 7: 10-15.

selves from all defilement of the flesh and of the spirit, perfecting sanctification in the fear of God. (II Cor. 6: 14—7: 1.)

From a close examination of the whole passage and its context, it appears that St. Paul had been accused by some persons at Corinth of having injured the worldly prospects of some of his converts by his teaching on mixed marriages, inasmuch as it prevented them from making what they considered good matches with wealthy unbelievers. Under any circumstance that would be a serious accusation; but the special circumstances of the infant Church at Corinth added to its gravity. That the Corinthians inordinately loved money is borne out by the fact that they contributed nothing to the support of St. Paul during his mission to them, and neglected, at least for a twelvemonth, to give a small weekly contribution toward the relief of their distressed brethren at Jerusalem. Moreover, the converts to Christianity at Corinth were mostly recruited from the lower orders of society,[2] and formed but a small minority of the population. These circumstances tended in the minds of the Corinthians to make the hardships which they imagined the hostility of St. Paul to mixed marriages imposed upon them, appear all the greater. In the text now under consideration the Apostle defends himself by repeating his teaching in such forcible and convincing terms as to silence his accusers forever.

The proof that this accusation was made against St. Paul depends mainly upon the context, an explanation of which I defer giving for the present, as it will be better understood when the text itself is explained. However, in the meantime I assume it as a fact, since it is the key to the interpretation of the whole passage.

"Bear not the yoke with unbelievers."

This is the reading of the Vulgate, which, in this instance, is imperfect. The Greek text, which is almost untranslatable, might be approximately rendered thus: "Become not persons heterogeneously yoking themselves to unbelievers."

The expression "yoking" when applied to persons was a well-known metaphor among the ancients for marriage, as

[2] I Cor. 1: 26.

"unyoking" was for divorce.[3] It was the voice of nature and experience speaking in simple and appropriate language. When God gave Adam a wife, He intended her to be a helpmate for her husband,[4] and to bear her share of the burden of every day life. Experience proved this to be true in every case; hence the origin of the metaphor, which still lives in our own language in the word "conjugal."

But the Apostle, who knew what conflicting elements are found in a mixed marriage, would not allow himself the use of the expression without qualifying it. And the manner in which he did qualify it is full of significance. It shows that the dominant idea about these marriages in the Apostle's mind was that they were unbecoming and unnatural. On this account he did not draw his metaphor from the case ordinarily occurring, where two animals of the same kind—two horses or two oxen—were yoked together, a position which would be natural, but from a yoke to which two animals generically different were attached, a position incongruous, unnatural, and cruel. "Become not ἑτεροζυγοῦντες with unbelievers;" that is, yoke not yourselves to unbelievers, like an ass and an ox to the same plough. This was an act forbidden to the Jews: "Thou shalt not plough with an ass and an ox together" (Deut. 22: 10). The Apostle no doubt would have the inference drawn, that, if it was unlawful, unnatural, and ludicrous, in the case of animals, it was much more so in the case of men and Christians. This is the interpretation of St. Jerome, who condemned mixed marriages for the reason that it would be ploughing with an ass and an ox together, and weaving the nuptial garment out of different stuffs.[5]

The appropriateness of the figure used by the Apostle comes out in clearer light when it is viewed from the sacramental standpoint. The end of Christian marriage is to people heaven with saints, and for this purpose Christ raised it to the dignity of a sacrament, which confers grace on the married couple to bring up their children in the fear and love of God. This duty when rightly discharged requires the combined attention and united efforts of both parents. But in a mixed

[3] For unyoking in the sense of divorce see among others Josephus, a contemporary of St. Paul. L. iv, c. 8, no. 23. *Antiq. Judaeorum.*

[4] Gen. 2: 18.

[5] Hieronymi Ep. ad Ageruchiam.

marriage the most a Catholic can expect is to be allowed to do the work alone. He must do all the ploughing in this most important field; and if he feels happy and contented in doing so, in case he is let alone and has not to pull against the ox as well as the plough, the reason is he does not understand the importance and difficulty of the task or his great responsibility before God for the souls of his children. Without special help from God, a good day's work is not to be expected under such conditions.

A fact noted by Alford in his Greek Testament, in connexion with the word used here for yoking, may be worth mentioning. It is this. The only other place in the whole of the Sacred Scriptures in which the same word is found, is a passage in Leviticus (19: 19) which prohibited the Jews from breeding mules or similar stock. This may be only a coincidence, but it reminds us of what the Bishops of Australia describe as happening not unfrequently in this country, "that the children of these marriages are infected with indifferentism," and follow the religion neither of their father nor of their mother.

After stating his doctrine in these few pregnant words, the Apostle goes on to defend it and to justify his method of delivering it by asking them questions which their own intelligence would force them to answer in a way that would confirm his view. Each question is a proof of the absurdity of the yoke, and a reason for avoiding it. But before dealing with these questions in detail, it may be well to observe that in the original text the first two questions form one clause by themselves, the third and fourth another clause, and the fifth a third, each clause marking a distinct step in the line of the Apostle's argument.[6]

> "For what participation hath justice with injustice? Or what fellowship hath light with darkness?"

A more literal translation would be: "What share have justice and injustice in the same thing? Or what communion hath light with darkness?" *Justice* means the state of a soul that has been freed from sin by the grace of God, and *in-*

[6] Vide note in Alford in this place on the force of the enclitic δε in asking questions.

justice the state of a soul still in sin—two states as much opposed in the spiritual kingdom, and as destructive of each other, as light and darkness in the kingdom of nature. The use of the word *communion* in the present connexion has much light thrown upon it, in a passage of Dionysius of Halicarnassus,[7] who wrote in the century before the Christian era. From the pagan author we learn that the most solemn and sacred form of marriage among the ancients was that known among the Romans under the name of *confareatio*; that the ceremony consisted in the spouses partaking together of a sacred morsel of bread, and that the common name for this participation was *communion*. The morsel they ate in common was the *pium far* of the Latin poets, whence the name *confareatio*, and perhaps the modern wedding cake is a survival of the rite. Taking the word then in this acceptation, the two questions of the Apostle may be freely paraphrased in this manner: "Can you make justice and injustice share the same bed? Or make light and darkness sit down and eat in amity together?" Of course the supposition is absurd and a contradiction even in terms. How then could the Corinthians, who were "washed and sanctified and justified in the name of our Lord Jesus Christ, and in the spirit of our God," who "were heretofore darkness but now light in the Lord," be joined amicably—*mensa et thoro*—with those still living unregenerate in the darkness of unbelief? The attempt to harness such conflicting states together would be repugnant to the laws of nature and of grace, and could end only in failure. It would be like marrying light to darkness and grace to sin.

Although the Apostle does not state positively that mixed marriages are in every case opposed to the divine and natural law—the interrogatory form of his language does not bind him to any categorical statement—yet he clearly points out how easily this might happen. The Church therefore wisely prohibits these marriages, and in no case will she dispense from the law unless certain conditions are fulfilled. These conditions are that there be no danger of perversion to the Catholic party; that the Catholic acknowledge the obligation of endeavoring to withdraw the non-Catholic party from error,

[7] Vol. 1, p. 92. Hudson's ed.

and that all the children of either sex born of the marriage be brought up in the true faith. These precautions can never be dispensed with, as they barely bring the marriage within the limits of the divine and natural laws. According to the practice of the Church each case, with all its attending circumstances, must be submitted to competent authority to decide whether there is any valid reason for a dispensation, or whether the marriage can take place at all, on account of its opposition to the law of nature or the positive command of God. It is thus seen that the practice of the Church harmonizes perfectly with the teaching of the Apostle.

The next two questions of the Apostle are intended as an answer to an objection that might be made to his argument, namely that he was putting the case in an extreme way; for though the position he described would be impossible in the abstract, practical people could make it possible, and live in harmony together, because they had many things in common over which they could agree. The Apostle's answer was that he had not overstated the case, and that the figurative language he was using was neither unwarranted nor overdrawn; for Christ was the living personification of grace and light, whilst Belial or Satan was that of darkness and sin. Therefore he asked them:

"And what concord hath Christ with Belial?"

The two are necessarily as much opposed as light and darkness, life and death. There is the eternal war of principle between them, and an everlasting conflict as to practice. Christ came to undo the work of Satan who as the father of lies had persuaded the world that the chief aim of existence was to acquire riches, enjoy pleasures, and obtain honors. The concupiscence of these three things is all that is in the world.[8] On the contrary, Christ pronounces a curse on the rich: "Woe to you that are rich;" and a blessing on the poor: "Blessed are the poor in spirit." Instead of telling men "to drink and make merry," He commands them to deny themselves and take up the cross; and to those who seek power and place He points out that unless they "become as little children they cannot enter into the kingdom of heaven." How then can the chil-

[8] I John 2:16.

dren of light who follow Christ, and those who follow the prince of darkness as their guide, live in harmony together, when their desires, their motives, their ideals, their principles, and the main object of their lives, are in direct opposition to each other? With good reason therefore did the Apostle put to them the next question:

"What part hath the faithful with the unbeliever?"

In the higher aims of life, or in the means of obtaining their last end, they have no part in common. The diversity of opinions, habits, sentiments, and aims, which is found in the parties to a mixed marriage, gives rise to practical difficulties, which are not capable of adjustment by any mutual agreement. The opinions a man forms, and the aims he proposes to himself in life, are, while they last, a part of himself, and throw their image in shades of darkness or of light over all he does, giving a color and tone to his most trivial actions. Any attempt therefore to sink these differences by agreement is of no avail. No method can be devised that will remove the elements of discord, so as to secure that perfect peace and harmony which should be the honest ambition of every man who makes a home. Tertullian gives a graphic account of how these differences worked out in practice in his time; and his description would be a faithful delineation—with due allowance for difference of time and customs—of what occurs under similar circumstances in our own day. "When," he says, "it is time for the Christians to come together to pray, the pagan says it is just his hour for the bath; when the Church prescribes a fast the pagan spouse makes a feast; and the family duties are never so numerous or pressing as when the obligations of Christian charity require the Christian to be absent from home." Even if the obstacles are not deliberately raised, the Christians must act with the concurrence of their pagan spouses, and "deem it a favor if they can observe their duty." [9]

So far the Apostle's argument rested on the differences in mind and soul between the parties to a mixed marriage. In the Christian the soul is sanctified: in the pagan it is defiled and unregenerate; in the one the mind is enlightened with the rays of divine faith: in the other it is still enveloped in the

[9] *Ad Uxorem*, II, 3-7.

darkness of unbelief; and in consequence the yoke between them is incongruous. But the Apostle now makes the comparison from another standpoint,—that of the body. It might be answered to his last question, What part hath the faithful with the unbeliever? that they have the same flesh and blood; but even from this point of view the Apostle shows the yoke was still incongruous.

According to St. Paul a Christian is the living temple of the Holy Ghost. This is a doctrine upon which he frequently insisted when addressing the Corinthians. "Know you not, that your members are the temple of the Holy Ghost who is in you." [10] "Know you not, that you are a temple of God, and that the spirit of God dwelleth in you." [11] Their bodies were sanctified and consecrated by the indwelling of the Holy Ghost, and by the germs of a glorious resurrection implanted in them at baptism. The Apostle had good reason for this insistance in the case of the Corinthians; for Corinth was one of the most immoral cities of an immoral generation. It was notorious for "the abandoned and unclean worship of Aphrodite, to whose temple more than a thousand priestesses of immoral character were attached." The pagans of Corinth did not consider immorality a sin. In their blindness they sometimes made it even an act of worship. But the Apostle taught his converts that not only was it a sin, but in their case a sin aggravated with a taint of sacrilege. In them it was a profanation of the body of Christ Himself. "Know you not that your bodies are members of Christ. Shall I then take the members of Christ and make them members of a harlot? God forbid." [12] This one fact of their personal holiness was what the Apostle desired them specially to remember when he asked them the question:

"And what agreement hath a temple of God with idols?"

and their belongings? For, once they realized it, they would shrink, in chaste and holy fear, from the mere possibility of entrusting so sacred a treasure to the keeping of an immoral pagan. It was the importance of keeping this doctrine of the Christian religion before their minds that made him insist upon it, and prove it from the word of God.

[10] I Cor. 6:19. [11] I Cor. 3:16. [12] I Cor. 6:15.

> "For you are a temple of the living God; as God saith: I will dwell in them and walk among them, and I will be their God and they shall be my people."

This is one of the reasons why, in all ages, those who were most deeply imbued with the spirit of the Christian religion have been the most strongly opposed to mixed marriages.

It was the thought of this profanation of God's holy temple that rankled in the mind of St. Jerome, when he lashed with a holy and indignant zeal those Christians of his time who dared to contract mixed marriages. "Nowadays," he says, "many women despising the order of the Apostle are joined to gentiles, and prostitute the temple of God to idols . . . But though I know many grand dames will rage against me, though I know they will rave like Bacchanalians, against me, an insect, and the least of Christians, with the same impudence with which they have despised Christ, yet I say what I think; I tell them what the Apostle taught me; they are not on the side of justice but of iniquity; they are not on the side of light but of darkness, not on the side of Christ but of Belial; they are not temples of the living God, but fanes and idols of the dead." [13]

But the Apostle's question points not only to the mere possibility, but to the actual danger of the profanation of God's temple. For, if the material temple would be desecrated by the worship of idols, so only great grace and the protection of Almighty God could save the living temple from a like fate, once it was made by marriage one with a worshipper of idols. The word for "agreement" in the Greek text points also in the same direction, for it is always used, in the Sacred Scriptures, for an agreement which becomes a compliance with some criminal act.[14] The word used by the Apostle is strong and yet not too strong. It was justified by the circumstances of the immoral age in which he lived, and is still justified in our own day, when the modern pagan has reduced the practice of immorality to a science and a fine art.

These arguments against mixed marriages the Apostle next

[13] *Contra Jov.*, No. 252, Migne ed.

[14] See Luke 23:51; Exodus 23:1.

confirms by the authority of God, who had for the same reasons taught in the Sacred Scriptures the doctrine which he had now delivered.

> "Wherefore go out from among them,
> and be separate, saith the Lord, and touch
> not the unclean thing."

By these arguments from reason enlightened by faith, and by the divine authority, he makes good his main contention, that Christians must not yoke themselves by marriage with unbelievers.

This was the teaching that gave occasion for murmuring to some people at Corinth, and it is not difficult to imagine what their thoughts would be on reading the reiterated statement of the Apostle. No doubt they would say what we often hear now: "What then are we to do? Our number is small, and few of us are wealthy. If our choice be limited to those of our own religion, the hardship will be great. Most of us have no parents or friends in a position to support us; and now that we cannot avail of the opportunity a good marriage would afford us of settling comfortably in life and bettering our position, what are we to do?"

In answer to these objections the Apostle might have said: Obey. "Seek not their place nor their prosperity."[15] He might have told them that the observance of duty always entails some sacrifice, but that God in all His laws is more indulgent than man, and on that account alone should be cheerfully obeyed. But the Apostle refrained from saying so, because, perhaps, he considered it spiritual food too solid for the Corinthians. They were still too carnal-minded and deficient in that strong faith and ardent love of God which sweeten self-denial and comfort and sustain the fervent earnest heart. He therefore announced to them a fact more likely to comfort and encourage them, namely, that God Himself would take them under His special protection, and be a father to them, and provide for them, if they faithfully obeyed Him, and kept themselves separate from the heathen.

[15] I Esdras 9:12.

> "And I will receive you; and I will be a father to you; and you shall be my sons and daughters, saith the Lord Almighty."

This passage seems to be the only instance in the New Testament in which God promises special temporal protection to those who do His will. It is, in part, a fitting survival of the sanction of the Old Law which was mainly established to prevent the chosen people from mingling with the Gentiles and making marriages with them. The importance of this promise the Apostle emphasized in a twofold way. First, when he said, it was the promise of the "Lord Almighty." It is worth noticing that this is the only passage in the writings of St. Paul in which God is mentioned under this designation; and it is apparent, that he wanted it to be fully understood that the promise was that of the "Lord" or Master of all things, who was "almighty" to dispose of them as He willed. He emphasized it in the second place when he asked them, in virtue of this glorious promise, to put away all anxiety for the future and to cast all their care upon their Heavenly Father, in order to devote themselves to the purification and sanctification of their souls, working out their salvation in the fear of God.

> "Having therefore these promises, dearly beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting sanctification in the fear of God."

These last words of the Apostles' exhortation should never be allowed to escape the notice of any one who is contemplating a mixed marriage, nor be forgotten by those whose duty it is to prevent it. The fear of God, and the thought of the eternal consequences that may follow, appear to be the true remedy against the ever-increasing tendency to mixed marriages; and until the faithful are thoroughly persuaded that they are provoking God and bringing upon themselves and their unborn children the anger of the Almighty in time and in eternity, they will never look upon them with the horror they deserve.

At first sight, the form in which the Apostle couched his instruction on mixed marriages gives the impression that he was issuing an absolute prohibition against them. The use of

the imperative mood in his opening sentence, and the stress he lays upon it by his repeated questions, tend to create this impression. Some commentators have actually taken this view, and it is doubtful whether St. Jerome [16] is not amongst the number. A person holding this opinion would find it difficult to justify the toleration of the Church in the face of the Apostle's unqualified command.

But no such difficulty arises when the Apostle is rightly understood. It is evident from the peroration in which he sums up the practical results of his teaching, in the cleansing of themselves from all defilement, that the passage is hortatory, and not preceptive. But it is an exhortation which, taken in all its details, amounts almost to a precept, and to those who love God's holy will it must always appear as such.

Among the truths revealed to us in this passage, there is one which it is important to remember, namely, that the contracting of a mixed marriage, even with a dispensation, is never fully in accordance with the will of God. This explains the passive attitude the Church maintains at the celebration of a mixed marriage, after granting a dispensation for it. She pronounces no benediction on the married couple, nor on the marriage ring, which remains a mere secular token of the union. She does not allow the marriage to be celebrated in a sacred edifice, nor the priest before whom it takes place to wear any sacred vestment; " for fear the tolerating of it might savor of approbation." [17] She stands aloof, silent and sad, at a time intended for rejoicing, barely tolerant of the neglect of the Apostle's admonition. The more we enter into the mind of the Church, and the more fully we realize with her the importance and the necessity of doing God's holy will in all things, the more deeply we must deplore the rashness, presumption, and folly of those who, in the most important step they take in life, deliberately ignore the will of Him whose providence rules over the destinies of men. It is our duty to pray earnestly that God's will may be perfectly fulfilled, and that the Holy Spirit may instil into the minds of the faithful a salutary fear and utter abhorrence of these dangerous unions.

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[16] Vide *Contra Jov.*, No. 252.

[17] Instructio S. Congr. Conc., 15 June, 1793.

DE ALIQUIBUS VASECTOMIAE LICEITATEM CONSEQUENTIBUS.

IN articulo suo [1] proponit " Neo-Scholasticus " unam ex illis quaestionibus quae cum vasectomiae liceitate intrinsecum nexum habent. Et optime quidem: in illa enim quaestione hodierna quae " race-suicide " vocatur, innumerae difficultates etiam a catholicis suscitantur qui effrenatae voluptati indulgere vellent quin tamen conscientiam suffocarent. Hic poena, hic labor: contradictoria conjungere nituntur, et nulla est species vel umbra argumenti tenuissima quam non afferant ad defendendam vel saltem excusandam suam vivendi rationem.

Mirum esset si, vasectomiae admissa liceitate, ex hoc novo armamentario arma nova depromere non conarentur. Istis ergo occurrendum est. Quapropter optimum quid aestimo diversas quaestiones practicas proponere solvendas quae tanquam complementum de vasectomiae liceitate disputationis habeantur.

Meam solutionem exponam difficultatis a Neo-Scholastico traditae et aliam quaestionem affinem tractabo.

I.

Licetne vasectomiam subire ad vitandum onanismum? Responsio videtur clare habita apud S. Thomam:[2] " In nullo casu licet membrum praescindere propter quodcumque peccatum vitandum ".

Haec est una conclusionum quae erui possunt ex doctrina generaliori quam sic resumere liceat.

Nullus homo est membrorum suorum absolute dominus sed ad Deum pertinet istud dominium: homo non possessione sed solo usu gaudet membrorum suorum. Consequenter membris suis ad libitum uti nequit, sed solum secundum concessionis divinae terminos, secundum nempe regulam sive naturalem sive positivam a Deo datam. Jura ergo hominis per respectum ad membra sua non sunt jura absoluta sed jura a Deo derivata atque per legem regulata et limitata. Exinde originantur officia hominis per respectum ad corpus suum. Et primo quidem, etiamsi physica libertate gaudeat homo utendi membris suis ad malum uti ad bonum, habet tamen obligationem

[1] ECCLESIASTICAL REVIEW, September. 1910.

[2] 2a, 2ae, Q. LXV, a. I ad 3m.

moralem illis non utendi contra naturam, contra legem Dei. Secundo, quoad conservationem corporis, regulariter, lege naturali, homo tenetur conservare et vitam et membra. Cum enim Deus non dederit homini dominium sive vitae, sive membrorum, homo non potest ad libitum illa destruere. Hinc illiceitas suicidii et mutilationis. Utrumque tamen per accidens licitum fieri potest, non quidem ex voluntate hominis sed ex voluntate Dei qui, dominus noster absolutus, de vita vel membris nostris uti vult disponere potest. Ad suicidium permittendum quod attinet, nulla generali lege exprimitur ista voluntas divina, sed quando exprimitur, hoc fit per inspirationem ad personam: sic legimus aliquos Sanctos, sub inspiratione Spiritus Sancti, sese praecipites dedisse in flammas. Quoad mutilationem, datur lex naturae, lex generalis quae sic a philosophis resumitur: "Pars propter totum". Deus enim omnia sapienter ordinavit et gubernat, et vult ordinem in omnibus: sicut in usu pars est propter totum, ita etiam in conservatione. Ita ut si in conflictum veniant pars et totum, isti prior cedere debeat. Et hoc est quod S. Thomas explicat in 2a. 2ae Q. LXV a. I, citato a Neo-Scholastico: "Cum membrum aliquod sit pars totius humani corporis, est propter totum, sicut imperfectum est propter perfectum. Unde disponendum est de membro humani corporis secundum quod expedit toti."

Sed praecise, hoc admisso, nonne difficilior solutu evadit difficultas a Neo-Scholastico proposita?—Bonum animae est certe bonum totius hominis. Ergo licita est mutilatio pro bono animae. Maximum autem bonum animae est vitatio peccati: unde ad vitandum peccatum licita est mutilatio.

Tribus verbis difficultatem solvit S. Thomas: "Peccatum subjacet voluntati": voluntas est semper libera non peccandi; consequenter nullo modo necessaria est mutilatio membri ad peccatum vitandum, et absque ea bono spirituali totius semper provideri potest.

Cum ex alia parte non simus domini membrorum, extra casum necessitatis illa destruere non possumus. Ergo ad peccatum vitandum, membrum abscindere nefas est.

Neque urgeatur quod etiamsi non adsit omnimoda necessitas peccatum vitandi per abscissionem membri, haec tamen mutilatio perutilis et moraliter necessaria dicenda sit. Re-

manet enim semper verum principium generale: Rem alterius destruere illicitum est praeter casum necessitatis, quando nempe ex nostro nobis providere non possumus. Sed homo, etiam passionibus omnimodo deditus, remanet liber, et, si vult, auxiliante gratia Dei, malae habitudini renunciare potest peccatumque vitare. Potest ergo, utendo suo, id est voluntate sua, isti necessitati spirituali subvenire, et consequenter nequit rem alienam, rem Dei destruere ad hoc ut dictae necessitati provideat: nequit se mutilare ad hoc ut peccatum facilius vitet.

Haec est Sancti Thomae doctrina generalis de mutilatione. Applicetur nunc casui nostro. Vasectomia esset utique optimum remedium ad vitandum onanismum: onanista nullam amplius prolis generationem formidans, sese libere voluptati dare posset quin recurrat ad nefandam habitudinem suam.

Quid autem de liceitate istius remedii?—" In nullo casu licet membrum praescindere propter quodcumque peccatum vitandum ". Consequenter omnino illicita est vasectomia tanquam remedium contra onanismum adhibita.

Sed " Vasectomia est theologice indifferens et non per se mala."

"Atqui actio in se indifferens ex fine bono justificatur: finis autem bonus in casu esset evitatio onanismi ". Ergo.

Vasectomia est in se indifferens: optime, dummodo hoc accipiatur debita cum reservatione.

Vasectomia est indifferens hoc sensu quod, in abstracto considerata, ejus definitio nullam includit notionem mali, *Concedo.* Est indifferens in quantum, in applicatione, ejus moralitas dependet ab intentione agentis, *Subdistinguo*: Si agens est Deus, *Concedo.* Si agens est homo, *Nego* vel adhuc *subdistinguo*: Potest dici indifferens hoc sensu quod in aliquibus determinatis casibus, adhibita ad certum finem bonum, est licita dum in aliis casibus est illicita, *Concedo.* Potest dici indifferens hoc sensu quod erit bona si finis ab homine agente intentus est bonus, mala si finis est malus, *Nego.*

Etenim Vasectomia, uti quaecumque mutilatio, est destructio rei ad Deum pertinentis, secundum quod antea explicavimus. Cum mutilatio de se nullum peccatum dicat, et Deus sit dominus absolutus et vitae et membrorum nostrorum, potest ad libitum rem suam destruere, nos vel vita vel membro privare. Consequenter, considerata sive in se sive per respectum

ad agentem Deum, mutilatio certissime nullo modo mala moraliter dici potest.

Sed quomodo se habet ad hominem agentem?—Homo, uti vidimus, nullum habet dominium in membra sua. Si ergo mutilationem operatur, destruit rem directe ad Deum pertinentem. Potestne hoc licite facere? Si Deus hoc permittit et modo quo permittit, utique: Deus enim homini tanquam procuratori jura sua cedere atque conditiones istius cessionis determinare potest. Extra hunc casum, illicitum erit.

Nunc autem Deus talem destructionem permittit non generaliter ad attingendum bonum quodcumque, sed solum ad attingendum bonum istud particulare quod est salus totius, sive individui sive societatis, secundum axioma: "Pars propter totum," uti explicatum est in articulis praecedentibus et supra. Praeter istos casus ergo, destructio membri erit contra voluntatem Dei, erit laesio juris Dei, usurpatio dominii divini, erit aliquid malum, aliquid illicitum. Et cum vitatio peccati non intret in categoriam bonorum quae homo, secundum voluntatem Dei, per mutilationem attingere potest (alia enim dedit media Deus ad hunc finem obtinendum), vasectomia omnino illicita dicenda est quando ut remedium ad onanismum vitandum adhibetur.

II.

Licetne vasectomia uti ad hoc ut impediatur augmentum prolis quin ad onanismum vel foeticidium recurratur?

Hac in quaestione, finis qui consideratur non est amplius finis ordinis spiritualis, uti erat vitatio onanismi, sed est ordinis temporalis, nempe bonum familiae.

Inter illa quae afferuntur a fautoribus onanismi vel foeticidii ad hoc ut se excusent, haec saepe inveniuntur allata: Fortuna nostra non sufficeret ad filiorum educationem si plures haberemus; vel saltem non possemus illam educationem procurare quae statui nostro respondeat. Amplius, salus matris periclitaretur, est debilis constitutionis, non posset plures filios in utero gestare quin periculo certissimo se exponeret, etc., etc.

Per quantum explicetis istas rationes et alia hujusmodi quae plura afferri possent, nullum valorem habere; quod praesertim, considerata sola conditione physica salutis, secundum omnes peritos qui scientia vera ducuntur constat quodcumque pecca-

tum contra naturam pessimum esse saluti; quod adest lex compensationis, exemplis quotidianis probata, qua nempe a natura punitur id quod contra naturam actum fuit; citentur illa exempla quae in annalibus medicinae traduntur, nihil refert: oleum et operam perditis. Retinent isti viri et mulieres bonum familiae omnino in periculum adduci generatione novae prolis.

Tunc, conscientia circa hoc punctum formata, nonne vasectomiae liceitatem probare possent ad bonum familiae obtinendum?

Et affirmative respondendum videretur.—Etenim supra, ex S. Thoma, probavimus mutilationem (vasectomiam) licitam esse ad hoc ut impediatur malum societatis, secundum principium " Pars propter totum ".

Non autem sola societas civilis sed etiam familia est totum aliquod. Uti ergo pro bono societatis civilis, ita etiam pro bono familiae licita dicenda est vasectomia; et pater, curam habens familia, talem operationem licite subire posse censendus est.

Et tunc apparet utilitas practica vasectomiae, cum ipsa sit optimum medium bonum familiae obtinendi quin recurratur ad peccatum onanismi vel foeticidii.

Quid ad casum? Num de facto tale bonum familiae est ratio sufficiens quae licitam reddat vasectomiam in patre?

Responsio ex illo eodem principio sumenda est ex quo venit difficultas: " Pars propter totum ".—Verum quidem est familiam esse totum compositum ex membris, et ex hoc titulo jura quaedam habere membrorum juribus aliquando praevalentia. Sed et ipsa familia est membrum societatis; et evidenter vasectomia patris esset in detrimentum, imo directe in ruinam societatis, uti facile probatur istis omnibus rationibus quibus speciei systematica destructio impugnatur.

Casus ergo noster sic se habet: Ratio *pro*: Si fit vasectomia, obtinebitur (vel potius censetur obtinendum fore) bonum familiae.

Ratio *contra*: Si fit vasectomia, obtinebitur destructio societatis.

Quaenam pars eligenda erit?—Num bonum societatis cedere potest isti bono supposititio familiae?—Evidenter non. Cum bonum societatis sit supra bonum familiae, ut totum est supra partem, solum familiae bonum non potest adduci tan-

quam ratio justificans et licitum reddens quodcumque est directe contra bonum societatis. Consequenter si vasectomia in patre acta nullum alium liceitatis titulum habet (uti supponitur in casu) nisi bonum familiae per impeditionem prolis, talis titulus omnino destruitur titulo boni familiae majoris quae est societas, et illicita prorsus affirmanda apparet vasectomia.

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AD MAJOREM DEI GLORIAM.

THE brief fortnight of my vacation had sped by too quickly, although it was only a short while before that I had thought I would have been glad to forgo all of it, if by so doing I might have entered the sooner on my work.

I had been ordained at Easter. God had done such great things for me that I was eager to spend myself for Him in return. I had dreamt and planned with the ardor and enthusiasm every young levite must feel when he awaits but the seal of the priesthood to set out "about his Father's business". Out on the open battlefields of the great cities where vice was rampant and God forgotten, I would meet the enemy face to face, fighting, toiling unceasingly for the souls whom God had died to save,—with no thought save of His greater glory, with no reward until I should hear His voice saying "Well done". That was the work I had planned for myself. And then, suddenly, my dream was over. A chance remark fell on my ear, and I awoke to disillusion and disappointment.

It was a mere rumor I had heard, but it was sufficient, even at that time, to embitter my cup of happiness and send me home with a heavy heart. The chaplain at "The Hall", the seat of an old Catholic family down in the country, had suddenly died; his place was to be filled for the time being by one of the newly-ordained students from our college, and my name was mentioned in connexion with this appointment. In a flash I saw my life before me. I knew "The Hall" well, and I pictured my almost luxurious rooms in the stately old mansion, daily Mass at the respectable hour of eight o'clock, in the tiny oak-paneled chapel, a sedate walk in the grounds with my breviary, a discussion on some knotty point in St. Thomas,

or Suarez, or Lehmkuhl, with the Squire, who was mad on Theology; the stately dinner at half-past six, with the Squire's maiden sister looking disapproval at myself for being so young, and night prayers at eight o'clock. I groaned as I wondered how long that state of things would last, or how long I would last out under it.

And so I went home for my vacation; but the delight I took in the pleasant places where my home was set, was spoilt by my dashed hopes; and the beauty and freshness of the spring countryside brought no pleasure to my heavy heart. Good old Father Gray, who had baptized me, scented trouble at once and it was not long before I had told him of my disappointment. Of course, he said what I had anticipated. I had told myself dozens of times that, no doubt, I was only leaving a better man free to do the work I thought myself so capable of; that it was far more meritorious to do my superior's will than my own, and so on. But there was no consolation in the thought, and I chafed more and more at the seeming uselessness of the enforcedly idle life that lay before me.

The last day of my leave came, however, and I set out for one more walk among the country sights and sounds. The fields and woods were clothed in the tender freshness of all their spring beauty; everywhere were bud and blossom; every brown branch bore a burden of feathery shoots; every hedge revealed a treasure-store of green jeweled with purple and yellow, of violet and primrose; whilst over the clear green of the fields and the rich brown of the fresh-turned earth passed the shadows of white clouds blown across the heavens by the fresh March wind. I made a long detour through the lanes and finally approached the town about dusk. As I came to the church on the right, I found the little gate leading to the churchyard ajar, and more from habit than with any set purpose I pushed it open and passed up the gravel path. There, standing by a newly-made grave under the church wall, was Father Gray, the parish priest whom I had but lately learnt to know and love as a pastor, the watchful leader of his flock, and as humble and unpretending as a child. He must have heard my footstep, for he looked up sharply, and then came over to me with hand outstretched.

"Oh, it's you, Father Clarence," he said cheerily. "Come and have a cup of tea with me. I understand you are going to leave us to-morrow, and we must have a little chat, for I have seen less of you these past two weeks than I had promised myself when you came. But the Synodal meetings kept me away a good deal, and I can only hope to see more of you in the future."

There was comfort in the sound of his voice, and I gladly followed him into the study of the little presbytery, where a fire was burning in the open grate. The shaded lamp threw a soft light over the room, and the white image of the Mother of God above the fireplace shone forth like a protecting vision. Father Gray knew, I think, what I felt in regard to my appointment, but he did not allude to it. He took it as a matter of course that I should have to do apprentice work for a time, until I had discovered my real strength under the matter-of-fact influence which discounts enthusiasm and inexperienced zeal.

Presently he moved a chair toward the fire and, inviting me to the seat opposite him, he stirred the fire into a blaze. Then he asked, almost abruptly:

"Do you know whose grave I was standing by, when you came in just now?"

"I don't, Father," I answered; "it was a new one, wasn't it?—unless it was Miss Gilchrist's?"

"Yes," he said, "it was Margaret Gilchrist's. She died on Easter Sunday, as you must have heard. I don't think you knew her, but I'll tell you a story about her if you care to listen."

I nodded eagerly. I had known Miss Gilchrist only as a lonely and somewhat austere old maid who lived in a house nearly a mile from the town, and whose straight, veiled figure seemed as much a part of the church as the stone statue of Our Lady beneath which she knelt so often. It was quite a year since I had seen her, during my last holiday, and I knew really so little of her that I found myself vainly endeavoring to recall her features to my memory after Father Gray had begun his story. His voice arrested me and I became attentive and listened.

"When I first came on the mission here," he said, "the

graves of the Gilchrists had lain undisturbed many a year, for, though both the father and mother and five of their children had one by one been placed to rest there, Death seemed to be satisfied with his harvest for once and the two remaining children, Margaret, the eldest, and Philip, sixteen years younger, were left as the sole survivors of the family. Philip I never knew; he had been ordained the year previous to my coming, and I heard he had gone on the foreign missions. Margaret was very reserved and, though I visited her fairly often, I learned but little of her family. She was somewhat over forty when I first knew her, and whilst her face was the sweetest and most contented it has been my lot to see, she gave one the impression of having suffered much. Her people had evidently been well off and her home bore evidences of refinement and taste, but I was always struck afresh each time I entered by the absence of pictures and ornaments such as one would expect to find as a matter of course in such surroundings. A light dawned on me one day when I heard a vague story about the Gilchrist fortune. Rumors were about that what money there was had melted in stocks or shares or something, and that very little, if any, had been left for Margaret and the little brother. But Philip had grown up and gone to college and traveled abroad, and finally had entered the seminary; and when I saw his sister's eyes stray so often to the portrait of him in his cassock, I thought I could guess to what lengths her devotion would lead her so that he should want for naught. Margaret, however, never let fall a single word which would lend any support to the romance of heroism I accredited her with. I honored her all the more for that. Well, one day when I went in to see her she rose to greet me with a letter in her hand and I saw that her lashes were wet. For once her reserve was all gone, and though the tears were on her cheeks, her face was as tremulously happy as a child's who has been kissed and forgiven: 'Oh, Father,' she cried, 'God is good! My Philip has gone to work among the outcasts in one of the leper colonies at Tongking.'

"I knew something of what that meant, and though I didn't know Philip, the news gave me a shock. But when I looked at her radiant face, I could only echo her *Deo gratias*. Still, my voice shook as I said it. All that afternoon she spoke of

Philip; she showed me photographs of him, the books he won at school, his old cricket bat, his college cap, an album of impossible snapshots all proudly signed with his name in careful roundhand. It was strange to see the change love could make in her. All her usual formality of manner and reserve were gone; she talked on as unconcernedly as a child might prattle, and more as though voicing her thoughts and recalling fond memories for her own pleasure than with consciousness of my presence. And all the while, not a word or sigh to betray the heart-ache which I knew must lie at the back of the knowledge that Philip was gone from her till Death should reunite them.

"When I went to her again, however, the first emotion was past and Philip's sister had become Miss Gilchrist once more. Sometimes, afterwards, in response to my diffident inquiries, she gave me news of her brother; sometimes she volunteered an extract from his last letter; but on the whole she seemed jealous of everything that pertained to him. Once, when she said that his wish was that his work should be known to God alone, I gathered that it was her wish also and that she feared to rob him of the merit of his glorious abnegation, by holding him up to the praise of man, and so I questioned her no more; and with this slight break our acquaintance continued as formal as before the arrival of the fateful letter. In this way the years passed uneventfully by, and then one day I was surprised by a sudden question Miss Gilchrist put to me. She called me back as I was leaving the house and said rather nervously, I thought:

"'Father, would you do something for me?' Without waiting for my ready assent she went on quickly as I followed her back into the room.

"'It's rather silly, I know—but I hope you won't mind. I don't want Philip to know; it would grieve him, and it's not worth while—but—would you write a letter for me?'

"'Why, with pleasure,' I said, surprised. She turned away from me, looking out of the window over the garden, and went on with a nervous laugh:

"'It's not only that, Father . . . but I want you to copy my hand-writing.'

"I suppose I said something; I know I was surprised—for she turned and smiled at me as she went on:

"'I don't know what's the matter with my hands; I think

it must be rheumatism or something; but lately I find it difficult to hold a pen'—she held out her hands almost apologetically as she spoke and I noticed how white and waxen they looked; it flashed across me that of late she had not been occupied with her usual needle-work, though man-like I had not before noticed it.

"'Philip would notice it if I tried to write, and he always cared so—it would grieve him to know I was ill—or getting old perhaps,' she laughed again. 'If it got worse I might not be able to write at all and Phil would miss his letters so. And so I thought perhaps you would be so kind as to copy my scrawl, so that he need know nothing about it. Would you mind much?'

"Of course, I agreed heartily. I had an appointment, but I gave it up and sat down there and then to make my first copy. I got on quite well for an amateur forger; I know I tried my best. I felt Miss Gilchrist was taking a pessimistic view of her case in imagining the time would shortly come when she would be no longer able to write herself. I advised her to go into town and consult a specialist, but, whilst agreeing that it would be wise, she made light of her ailment and said it would probably pass off in time, and no doubt she was fanciful; but I could see she did not really think so.

"Sooner than I expected, however, my services were requisitioned. Time after time when I went to the house out by the wood, I found Margaret sitting by the window and later in her low chair by the fire with her white hands lying inert and more and more lifeless in her lap. Before Christmas that year, I was installed as her secretary; many a time as I sat writing while she dictated in her low voice, I thought of St. Benedict and the holy Scholastica, for the letters which went out to the far-away leper-settlement were such as might well have passed between the well-loved brother and sister when they were apart. Philip's letters I never saw and the allusions his sister made to their contents were so vague that I gathered nothing from them, and thus it was that I remained in ignorance of the great things that were happening under my eyes. Before the spring of the next year, Margaret's hands were hidden under white bandages and perfectly useless; she was quite helpless and dependent for everything on the little servant maid who waited on her with more or less

attention. She must have suffered a great deal, but she rarely spoke of herself. Once she told me she had given up going to the doctor for he said he could do nothing for her. I saw she did not care to speak of it, however, so I did not press the subject. I kept writing regularly in her name to Philip, repeating each time the pious fiction that she was quite well, but her increasing pallor and thinness belied the statement more and more.

"The years passed and Margaret grew slowly worse instead of better, and I became so used to seeing her sitting quietly, doing nothing, with her bandaged, passive hands lying in her lap that I almost forgot she had ever been otherwise. One morning, only a few weeks ago, I noticed she was not in her accustomed place at Mass. However, since it was raining hard I concluded that prudence had for once prevailed on her to remain at home, and thought no more about it. Later in the morning a messenger came for me, requesting me to go to Miss Gilchrist at once; 'She had had a fall,' he said, 'and was badly hurt.' I hurried off, full of misgivings, and found her in bed, almost unconscious with pain. The doctor was with her, and from the quick look he gave me as I entered, I knew there was little hope. After a while she became better and I stayed by her while she tried weakly to dictate a last letter to Philip. She knew she was dying and her last act was to be for her beloved brother. The doctor told me she had fallen on the stairs; her useless hands had been powerless to help her and she had been thrown violently to the bottom; she might linger for some time, he added, but she was very weak and might as probably die suddenly. Two days later, I crossed over the fields, all green and white with early daisies, and through the wood, where every branch and stem was budding and beautiful with the new life brought to this old world with the return of the Resurrection-tide, and went up to the little house beyond, carrying the Holy Oils for the anointing of that silent saint who was so near entering on her eternal life above. She had rallied somewhat and greeted my coming with her old charming smile. I found myself praying that when the end came for me, I might welcome it as serenely as she did, and that there might be as few sins to my account to need canceling by the Holy Oils. God has still many saints on earth, I thought; and even then I did not know all. Her

hands lay on the coverlet and I saw they were still bandaged; she saw I had noticed that and the color rushed to her pale face and then went as swiftly.

"'My hands,' she said, 'Father, you can't . . .'

"She stopped and looked up at me with frightened eyes, hesitating; then she lowered them again and signed to me to come near. I bent over the bed.

"'What is it?' I asked, thinking she was delirious. She kept her eyes down then and answered me hurriedly while her face and brow crimsoned again with the rose flush of a girl's.

"'Father, it wasn't rheumatism at all—it was something else—I don't know what—but—my hands are not there—you can't touch them—there's nothing below the wrists.'

"I started up at that, but it was quite true. Good God! it was awful. How I got through the ceremonies I do not know and even then I did not guess what it all meant. I know I did not sleep that night though.—Well, on Easter Sunday morning, Margaret died in her sleep. May my awakening in the next world be such as I am sure she had! She left me her papers to see to—there were not many, mostly Philip's letters; and I had had no heart to read them until yesterday after I came across something which gave me the key to the mystery of that patient holy life of love and suffering, in which my blind eyes had seen nothing but the puzzle of such an enforced, aimless existence."

Father Gray rose from his chair and searched amongst some papers on his desk. The pathos of his story had touched me, but I saw nothing below its surface until I had read the newspaper cutting he handed me—and then, in a flash, I saw the power and beauty of those piteous, bandaged hands.

This is what I read:

News has just been received here of the death of the Reverend Philip Gilchrist, at Tongking. This heroic emulator of the Molokai martyr, Father Damien, spent nearly twelve years in the southern leper-settlement. Rather over five years ago, he himself contracted leprosy and finally succumbed to its ravages on Easter Sunday morning. As illustrating the curious vagaries of the malady, it is interesting to note that, though the whole of the unfortunate priest's body had been attacked by the dread disease, his hands remained untouched to the end. He was thus able to continue his ministry to the day previous to his death.

L. M. CURD.

Analecta.

ACTA PII PP. X

Motu Proprio quo quaedam statuuntur leges ad modernismi periculum propulsandum.

Sacrorum antistitum neminem latere arbitramur, vaferrimum hominum genus, modernistas, persona quam induerant illis detracta per encyclicas Litteras *Pascendi dominici gregis*,[1] consilia pacis in Ecclesia turbandae non abiecisse. Haud enim intermiserunt novos aucupari et in clandestinum foedus ascire socios, cum iisque in christianae reipublicae venas opinionum suarum virus inserere, editis libris commentariisque suppresso aut mentito scriptorum nomine. Haec audaciae maturitas, per quam tantus Nobis inustus est dolor, si perlectis iterum memoratis Litteris Nostris, consideretur attentius, facile apparebit, eius moris homines haud alios esse quam quos ibi descripsimus, adversarios eo magis timendos, quo propiores; ministerio suo abutentes ut venenatam hamis escam imponant ad intercipiendos incautos, doctrinae speciem circumferentes, in qua errorum omnium summa continetur.

Hac lue diffluente per agri Domini partem, unde laetiores

[1] Dat. d. VIII septembr. MCMVII.

essent exspectandi fructus, quum omnium Antistitum est in catholicae fidei defensione laborare, summâque diligentia cavere, ne integritas divini depositi quidquam detrimenti capiat, tum ad Nos maxime pertinet Christi Servatoris imperata facere, qui Petro, cuius principatum, licet indigni, obtinemus, dixit: *Confirma fratres tuos.* Hac nempe de causa, hoc est, ut in praesenti dimicatione subeunda confirmentur bonorum animi, opportunum duximus memorati Nostri documenti sententias et praescripta referre hisce verbis expressa:

"Vos oramus et obsecramus, ne in re tam gravi vigilantiam, diligentiam, fortitudinem vestram desiderari vel minimum patiamini. Quod vero a vobis petimus et expectamus, idipsum et petimus aeque et expectamus a ceteris animarum pastoribus, ab educatoribus et magistris sacrae iuventutis, imprimis autem a summis religiosarum familiarum magistris.

"I. Ad studia quod attinet, volumus probeque mandamus ut philosophia scholastica studiorum sacrorum fundamentum ponatur.—Utique, *si quid a doctoribus scholasticis vel nimia subtilitate quaesitum, vel parum considerate traditum; si quid cum exploratis posterioris aevi doctrinis minus cohaerens, vel denique quoquo modo non probabile; id nullo pacto in animo est aetati nostrae ad imitandum proponi.*[2] Quod rei caput est, philosophiam scholasticam quum sequendam praescribimus, eam praecipue intelligimus quae a sancto Thoma Aquinate est tradita: de qua quidquid a Decessore Nostro sancitum est, id omne vigere volumus, et qua sit opus instauramus et confirmamus, stricteque ab universis servari iubemus. Episcoporum erit, sicubi in Seminariis neglecta haec fuerint, ea ut in posterum custodiantur urgere atque exigere. Eadem religiosorum Ordinum moderatoribus praecipimus. Magistros autem monemus ut rite hoc teneant, Aquinatem vel parum deserere, praesertim in re metaphysica, non sine magno detrimento esse. *Parvus error in principio,* sic verbis ipsius Aquinatis licet uti, *est magnus in fine.*[3]

"Hoc ita posito philosophiae fundamento, theologicum aedificium extruatur diligentissime.—Theologiae studium, Venerabiles Fratres, quanta potestis ope provehite, ut clerici e seminariis egredientes praeclara illius existimatione magno-

[2] Leo XIII, Encycl. "*Aeterni Patris.*"

[3] *De Ente et Essentia,* proëm.

que amore imbuantur, illudque semper pro deliciis habeant. Nam *in magna et multiplici disciplinarum copia quae menti veritatis cupidae obiicitur, neminem latet sacram Theologiam ita principem sibi locum vindicare, ut vetus sapientum effatum sit, ceteris scientiis et artibus officium incumbere, ut ei inserviant ac velut ancillarum more famulentur.*[4] Addimus heic, eos etiam Nobis laude dignos videri, qui, incolumi reverentia erga Traditionem et Patres et ecclesiasticum magisterium, sapienti iudicio catholicisque usi normis (quod non aeque omnibus accidit) theologiam positivam, mutuato ab historia lumine, collustrare studeant. Maior profecto quam antehac positivae theologiae ratio est habenda: id tamen sic fiat, ut nihil scholastica detrimenti capiat, iique reprehendantur utpote qui modernistarum rem gerunt, quicumque positivam sic extollunt ut scholasticam theologiam despicere videantur.

"De profanis vero disciplinis satis sit revocare quae Decessor Noster sapientissime dixit: *In rerum etiam naturalium consideratione strenue adlaboretis: quo in genere nostrorum temporum ingeniose inventa et utiliter ausa, sicut iure admirantur aequales, sic posteri perpetua commendatione et laude celebrabunt.*[5] Id tamen nullo sacrorum studiorum damno; quod idem Decessor Noster gravissimis hisce verbis monuit: *Quorum causam errorum, si quis diligentius investigaverit, in eo potissimum sitam esse intelliget, quod nostris hisce temporibus, quanto rerum naturalium studia vehementius fervent, tanto magis severiores altioresque disciplinae defloruerint: quaedam enim fere in oblivione hominum conticescunt; quaedam remisse leviterque tractantur, et quod indignius est, splendore pristinae dignitatis deleto, pravitate sententiarum et immanibus opinionum portentis inficiuntur.*[6] Ad hanc igitur legem naturalium disciplinarum studia in sacris seminariis temperari volumus.

"II. His omnibus praeceptionibus tum Nostris tum Decessoris Nostri oculos adiici oportet, quum de Seminariorum vel Universitatum catholicarum moderatoribus et magistris eligendis agendum erit. Quicumque modo quopiam modernismo

[4] Leo XIII, Litt. ap., x dec. MDCCCLXXXIX.

[5] Alloc., "*Pergratus Nobis*" ad scientiar. cultores, VII martii MDCCCLXXX.

[6] Alloc., ut supra.

imbuti fuerint, ii, nullo habito rei cuiusvis respectu, tum a regundi tum a docendi munere arceantur, eo si iam funguntur, removeantur: item qui modernismo clam aperteve favent, aut modernistas laudando eorumque culpam excusando, aut Scholasticam et Patres et Magisterium ecclesiasticum carpendo, aut ecclesiasticae potestati, in quocumque ea demum sit, obedientiam detrectando: item qui in historica re, vel archeologica, vel biblica nova student: item qui sacras negligunt disciplinas, aut profanas anteponere videntur. Hoc in negotio, Venerabiles Fratres, praesertim in magistrorum delectu, nimia nunquam erit animadversio et constantia; ad doctorum enim exemplum plerumque componuntur discipuli. Quare, officii conscientia freti, prudenter hac in re et fortiter agitote.

"Pari vigilantia et severitate ii sunt cognoscendi ac deligendi, qui sacris initiari postulent. Procul, procul esto a sacro ordine novitatum amor: superbos et contumaces animos odit Deus! Theologiae laurea nullus in posterum donetur, qui statum curriculum in scholastica philosophia antea non elaboraverit. Quod si donetur, inaniter donatus esto.—Quae de celebrandis Universitatibus Sacrum Consilium Episcoporum et Religiosorum negotiis praepositum clericis Italiae tum saecularibus tum regularibus praecepit anno MDCCCXCVI; ea ad nationes omnes posthac pertinere decernimus. — Clerici et sacerdotes qui catholicae cuipiam Universitati vel Instituto item catholico nomen dederint, disciplinas, de quibus magisteria in his fuerint, in civili Universitate ne ediscant. Sicubi id permissum, in posterum ut ne fiat edicimus. — Episcopi, qui huiusmodi Universitatibus vel Institutis moderandis praesunt, curent diligentissime ut quae hactenus imperavimus, ea constanter serventur.

"III. Episcoporum pariter officium est modernistarum scripta quaeve modernismum olent provehuntque, si in lucem edita, ne legantur cavere; si nondum edita, ne edantur prohibere.—Item libri omnes, ephemerides, commentaria quaevis huius generis neve adolescentibus in seminariis neve auditoribus in Universitatibus permittantur: non enim minus haec nocitura, quam quae contra mores conscripta; immo etiam magis, quod christianae vitae initia vitiant.—Nec secus iudicandum est de quorumdam catholicorum scriptionibus, hominum ceteroqui non malae mentis, sed qui theologicae disci-

plinae expertes ac recentiori philosophia imbuti, hanc cum fide componere nituntur et ad fidei, ut inquiunt, utilitates transferre. Hae, quia nullo metu versantur ob auctorum nomen bonamque existimationem, plus periculi afferunt ut sensim ad modernismum quis vergat.

"Generatim vero, Venerabiles Fratres, ut in re tam gravi praecipiamus, quicumque in vestra uniuscuiusque dioecesi prostant libri ad legendum perniciosi, ii ut exulent fortiter contendite, solemni etiam interdictione usi. Etsi enim Apostolica Sedes ad huiusmodi scripta e medio tollenda omnem operam impendat; adeo tamen iam numero crevere, ut vix notandis omnibus pares sint vires. Ex quo fit, ut serior quandoque paretur medicina, quum per longiores moras malum invaluit. Volumus igitur ut sacrorum Antistites, omni metu abiecto, prudentia carnis deposita, malorum clamoribus posthabitis, suaviter quidem sed constanter suas quisque partes suscipiant; memores quae Leo XIII in Constitutione apostolica *Officiorum ac munerum*[7] praescribebat: *Ordinarii, etiam tamquam Delegati Sedis Apostolicae, libros aliaque scripta noxia in sua dioecesi edita vel diffusa proscribere et e manibus fidelium auferre studeant.* Ius quidem his verbis tribuitur sed etiam officium mandatur. Nec quispiam hoc munus officii implevisse autumet, si unum alterumve librum ad Nos detulerit, dum alii bene multi dividi passim ac pervulgari sinuntur.—Nihil autem vos teneat, Venerabiles Fratres, quod forte libri alicuius auctor ea sit alibi facultate donatus, quam vulgo *Imprimatur* appellant: tum quia simulata esse possit, tum quia vel negligentius data vel benignitate nimia nimiave fiducia de auctore concepta, quod forte postremum in Religiosorum ordinibus aliquando evenit. Accedit quod, sicut non idem omnibus convenit cibus, ita libri qui altero in loco sint innocentes, nocentes in altero ob rerum complexus esse queunt. Si igitur Episcopus, audita prudentum sententia, horum etiam librorum aliquem in sua dioecesi notandum censuerit, potestatem ultro facimus immo et officium mandamus. Res utique decenter fiat, prohibitionem, si sufficiat, ad clerum unum coërcendo; integro tamen bibliopolarum catholicorum officio libros ab Episcopo notatos minime venales habendi.—

[7] XXV ian. MDCCCXCVII.

Et quoniam de his sermo incidit, vigilent Episcopi ne, lucri cupiditate, malam librarii mercentur mercem: certe in aliquorum indicibus modernistarum libri abunde nec parva cum laude proponuntur. Hos, si obedientiam detrectent, Episcopi, monitione praemissa, bibliopolarum catholicorum titulo privare ne dubitent; item potioreque iure si episcopales audiant: qui vero pontificio titulo ornantur, eos ad Sedem Apostolicam deferant.—Universis demum in memoriam revocamus, quae memorata apostolica Constitutio *Officiorum* habet, articulo XXVI: *Omnes, qui facultatem apostolicam consecuti sunt legendi et retinendi libros prohibitos, nequeunt ideo legere et retinere libros quoslibet aut ephemerides ab Ordinariis locorum proscriptas, nisi eis in apostolico indulto expressa facta fuerit potestas legendi ac retinendi libros a quibuscumque damnatos.*

" IV. Nec tamen pravorum librorum satis est lectionem impedire ac venditionem; editionem etiam prohiberi oportet. Ideo edendi facultatem Episcopi severitate summa impertiant. —Quoniam vero magno numero ea sunt ex Constitutione *Officiorum*, quae Ordinarii permissionem ut edantur postulent, nec ipse per se Episcopus praecognoscere universa potest; in quibusdam dioecesibus ad cognitionem faciendam censores ex officio sufficienti numero destinantur. Huiusmodi censorum institutum laudamus quam maxime: illudque ut ad omnes dioeceses propagetur non hortamur modo sed omnino praescribimus. In universis igitur curiis episcopalibus censores ex officio adsint, qui edenda cognoscant: hi autem e gemino clero eligantur, aetate, eruditione, prudentia, commendati, quique in doctrinis probandis improbandisque medio tutoque itinere eant. Ad illos scriptorum cognitio deferatur, quae ex articulis XLI et XLII memoratae Constitutionis praevio subsunt examini. Censor sententiam scripto dabit. Ea si faverit, Episcopus potestatem edendi faciet per verbum *Imprimatur*, cui tamen proponetur formula *Nihil obstat*, adscripto censoris nomine. —In Curia romana, non secus ac in ceteris omnibus, censores ex officio instituantur. Eos, audito prius Cardinali in Urbe Pontificis Vicario, tum vero annuente ac probante ipso Pontifice Maximo, Magister sacri Palatii apostolici designabit. Huius erit ad scripta singula cognoscenda censorem destinare. Editionis facultas ab eodem Magistro dabitur necnon a Car-

dinali Vicario Pontificis vel Antistite eius vices gerente, praemissa, prout supra diximus, approbationis formula adiectoque nomine censoris.—Extraordinariis tantum in adiunctis ac per quam raro, prudenti Episcopi arbitrio, censoris mentio intermitti poterit.—Auctoribus censoris nomen patebit nunquam, antequam hic faventem sententiam ediderit; ne quid molestiae censori exhibeatur vel dum scripta cognoscit, vel si editionem non probarit.—Censores e religiosorum familiis nunquam eligantur, nisi prius moderatoris provinciae secreto sententia audiatur: is autem de eligendi moribus, scientia et doctrinae integritate pro officii conscientia testabitur. — Religiosorum moderatores de gravissimo officio monemus nunquam sinendi aliquid a suis subditis typis edi, nisi prius ipsorum et Ordinarii facultas intercesserit. — Postremum edicimus et declaramus, censoris titulum, quo quis ornatur, nihil valere prorsus nec unquam posse afferri ad privatas eiusdem opiniones firmandas.

"His universe dictis, nominatim servari diligentius praecipimus, quae articulo XLII Constitutionis *Officiorum* in haec verba edicuntur: *Viri e clero saeculari prohibentur quominus, absque praevia Ordinariorum venia, diaria vel folia periodica moderanda suscipiant.* Qua si qui venia perniciose utantur, eâ, moniti primum, priventur.—Ad sacerdotes quod attinet, qui *correspondentium* vel *collaboratorum* nomine vulgo veniunt, quoniam frequentius evenit eos in ephemeridibus vel commentariis scripta edere modernismi labe infecta; videant Episcopi ne quid hi, contra quam siverint, moliantur, datamque potestatem, si oportet retractent. Idipsum ut religiosorum moderatores praestent gravissime admonemus: qui si negligentius agant, Ordinarii auctoritate Pontificis Maximi provideant. —Ephemerides et commentaria, quae a catholicis scribuntur, quoad fieri possit, censorem designatum habeant. Huius officium erit folia singula vel libellos, postquam sint edita, integre attenteque perlegere: si quid dictum periculose fuerit, id in sequenti folio vel libello corrigendum iniungat. Eadem porro Episcopis facultas esto, etsi censor forte faverit.

"V. Congressus publicosque coetus iam supra memoravimus, utpote in quibus suas modernistae opiniones tueri palam ac propagare student.—Sacerdotum conventus Episcopi in posterum haberi ne siverint, nisi rarissime. Quod si siverint, ea tantum lege sinent, ut nulla fiat rerum tractatio quae ad Epis-

copos Sedemve Apostolicam pertinent; ut nihil proponatur vel postuletur, quod sacrae potestatis occupationem inferat; ut quidquid modernismum sapit quidquid presbyterianismum vel laicismum, de eo penitus sermo conticescat.—Coetibus eiusmodi, quos singulatim, scripto, aptaque tempestate permitti oportet, nullus ex alia dioecesi sacerdos intersit, nisi litteris sui Episcopi commendatus.—Omnibus autem sacerdotibus animo ne excidant, quae Leo XIII gravissime commendavit. *Sancta sit apud sacerdotes Antistitum suorum auctoritas: pro certo habeant sacerdotale munus nisi sub magisterio Episcoporum exerceatur, neque sanctum, nec satis utile, neque honestum futurum.*[8]

"VI. Sed enim, Venerabiles Fratres, quid iuverit iussa a Nobis praeceptionesque dari, si non haec rite constanterque serventur? Id ut feliciter pro votis cedat, visum est ad universas dioeceses proferre, quod Umbrorum Episcopi,[9] ante annos plures, pro suis prudentissime decreverunt. *Ad errores*, sic illi, *iam diffusos expellendos atque ad impediendum quominus ulterius divulgentur, aut adhuc extent impietatis magistri per quos perniciosi perpetuentur effectus, qui ex illa divulgatione manarunt; sacer Conventus, sancti Caroli Borromaei vestigiis inhaerens, institui in unaquaque dioecesi decernit probatorum utriusque cleri consilium, cuius sit pervigilare an et quibus artibus novi errores serpant aut disseminentur atque Episcopum de hisce docere, ut collatis consiliis remedia capiat, quibus id mali ipso suo initio extingui possit, ne ad animarum perniciem magis magisque diffundatur, vel quod peius est in dies confirmetur et crescat.*—Tale igitur consilium, quod *a vigilantia* dici placet, in singulis dioecesibus institui quamprimum decernimus. Viri, qui in illud adsciscantur, eo fere modo cooptabuntur, quo supra de censoribus statuimus. Altero quoque mense statoque die cum Episcopo convenient: quae tractarint decreverint, ea arcani lege custodiunto. Officii munere haec sibi demandata habeant. Modernismi indicia ac vestigia tam in libris quam in magisteriis pervestigent vigilanter; pro cleri iuventaeque incolumitate, prudenter sed prompte et efficaciter praescribant. — Vocum novitatem caveant, meminerintque Leonis XIII monita: *Probari non posse in catholicorum scri-*

[8] Litt. Encycl. "*Nobilissima*". VIII febr. MDCCCLXXXIV.

[9] Act. Consess. Epp. Umbriae, novembri MDCCCXLIX, tit. II, art. 6.

ptis eam dicendi rationem quae, pravae novitatis studens, pietatem fidelium ridere videatur, loquaturque novum christianae vitae ordinem, novas Ecclesiae praeceptiones, nova moderni animi desideria, novam socialem cleri vocationem, novam christianam humanitatem, aliaque id genus multa.[10] Haec in libris praelectionibusque ne patiantur. — Libros ne negligant, in quibus piae cuiusque loci traditiones aut sacrae Reliquiae tractantur. Neu sinant eiusmodi quaestiones agitari in ephemeridibus vel in commentariis fovendae pietati destinatis, nec verbis ludibrium aut despectum sapientibus, nec stabilibus sententiis, praesertim, ut fere accidit, si quae affirmantur probabilitatis fines non excedunt vel praeiudicatis nituntur opinionibus. — De sacris Reliquiis haec teneantur. Si Episcopi, qui uni in hac re possunt, certo norint Reliquiam esse subditiciam, fidelium cultu removeant. Si Reliquiae cuiuspiam auctoritates, ob civiles forte pertubationes vel alio quovis casu, interierint; ne publice ea proponatur nisi rite ab Episcopo recognita. Praescriptionis argumentum vel fundatae praesumptionis tunc tantum valebit, si cultus antiquitate commendetur; nimirum pro decreto, anno MDCCCXCVI a sacro Consilio indulgentiis sacrisque Reliquiis cognoscendis edito, quo edicitur: *Reliquias antiquas conservandas esse in ea veneratione in qua hactenus fuerunt, nisi in casu particulari certa adsint argumenta eas falsas vel suppositicias esse.* — Quum autem de piis traditionibus iudicium fuerit, illud meminisse oportet: Ecclesiam tanta in hac re uti prudentia, ut traditiones eiusmodi ne scripto narrari permittat nisi cautione multa adhibita praemissaque declaratione ab Urbano VIII sancita; quod etsi rite fiat, non tamen facti veritatem adserit, sed, nisi humana ad credendum argumenta desint, credi modo non prohibet. Sic plane sacrum Consilium legitimis ritibus tuendis, abhinc annis triginta, edicebat: Eiusmodi apparitiones *seu revelationes neque approbatas neque damnatas ab Apostolica Sede fuisse, sed tantum permissas tamquam pie credendas fide solum humana, iuxta traditionem quam ferunt, idoneis etiam testimoniis ac monumentis confirmatam.*[11] Hoc qui teneat, metu omni vacabit. Nam Apparitionis cuiusvis religio, prout factum ipsum spectat et *relativa* dicitur, condi-

[10] Instruct. S. C. NN. EE. EE., XXVII ian. MCMII.

[11] Decr. II maii MDCCCLXXVII.

tionem semper habet implicitam de veritate facti: prout vero *absoluta* est, semper in veritate nititur, fertur enim in personas ipsas Sanctorum qui honorantur. Similiter de Reliquiis affirmandum. — Illud demum Consilio vigilantiae demandamus, ut ad socialia instituta itemque ad scripta quaevis de re sociali assidue ac diligenter adiiciant oculos, ne quid in illis modernismi lateat, sed Romanorum Pontificum praeceptionibus respondeant.

"VII. Haec quae praecepimus ne forte oblivioni dentur, volumus et mandamus ut singularum dioecesum Episcopi, anno exacto ab editione praesentium litterarum, postea vero tertio quoque anno, diligenti ac iurata enarratione referant ad Sedem Apostolicam de his quae hac Nostra Epistola decernuntur, itemque de doctrinis quae in clero vigent, praesertim autem in Seminariis ceterisque catholicis Institutis, iis non exceptis quae Ordinarii auctoritati non subsunt. Idipsum Moderatoribus generalibus ordinum religiosorum pro suis alumnis iniungimus."

His, quae plane confirmamus omnia sub poena temeratae conscientiae adversus eos, qui dicto audientes esse renuerint, peculiaria quaedam adiicimus, quae ad sacrorum alumnos in Seminariis degentes et ad instituti religiosi tirones referuntur. —In Seminariis quidem oportet partes omnes institutionis eo tandem aliquando conspirent ut dignus tali nomine formetur sacerdos. Nec enim existimare licet, eiusmodi contubernia studiis dumtaxat aut pietati patere. Utrâque re institutio tota coalescit, suntque ipsa tamquam palaestrae ad sacram Christi militiam diuturna praeparatione fingendam. Ex iis igitur ut acies optime instructa prodeat, omnino sunt duae res necessariae, doctrina ad cultum mentis, virtus ad perfectionem animi. Altera postulat ut alumna sacrorum iuventus iis artibus apprime erudiatur quae cum studiis rerum divinarum arctiorem habent cognationem; altera singularem exigit virtutis constantiaeque praestantiam. Videant ergo moderatores disciplinae ac pietatis, quam de se quisque spem iniiciant alumni, introspiciantque singulorum quae sit indoles; utrum suo ingenio plus aequo indulgeant, aut spiritus profanos videantur sumere; sintne ad parendum dociles, in pietatem proni, de se non alte sentientes, disciplinae retinentes; rectone sibi fine proposito, an humanis ducti rationibus ad sacerdotii dignita-

tem contendant; utrum denique convenienti vitae sanctimonia doctrinaque polleant; aut certe, si quid horum desit, sincero promptoque animo conentur acquirere. Nec nimium difficultatis habet investigatio; siquidem virtutum, quas diximus, defectum cito produnt et religionis officia ficto animo persoluta, et servata metus causâ, non conscientiae voce, disciplina. Quam qui servili timore retineat, aut animi levitate contemptuve frangat, is a spe sacerdotii sancte fungendi abest quam longissime. Haud enim facile creditur, domesticae disciplinae contemptorem a publicis Ecclesiae legibus minime discessurum. Hoc animo comparatum si quem deprehenderit sacri ephebei moderator, et si semel iterumque praemonitum, experimento facto per annum, intellexerit a consuetudine sua non recedere, eum sic expellat, ut neque a se neque ab ullo episcopo sit in posterum recipiendus.

Duo igitur haec ad promovendos clericos omnino requirantur; innocentia vitae cum doctrinae sanitate coniuncta: Neve illud praetereat, praecepta ac monita, quibus episcopi sacris ordinibus initiandos compellant, non minus ad hos quam ad candidatos esse conversa, prout ubi dicitur: "Providendum, ut caelestis sapientia, probi mores et diuturna iustitiae observatio ad id electos commendet . . . Sint probi et maturi in scientia simul et opere . . . eluceat in eis totius forma iustitiae."

Ac de vitae quidem probitate satis dictum esset, si haec a doctrina et opinionibus, quas quisque sibi tuendas assumpserit, posset facili negotio seiungi. Sed, ut est in proverbiorum libro: *Doctrina sua noscetur vir*;[12] utque docet Apostolus: Qui. . . *non permanet in doctrina Christi, Deum non habet.*[13] Quantum operae vero dandum sit addiscendis rebus multis equidem et variis, vel ipsa huius aetatis conditio docet, nihil gloriosius efferentis quam lucem progredientis humanitatis. Quotquot igitur sunt ex ordine cleri si convenienter temporibus velint in suis versari muneribus; si cum fructu *exhortari in doctrina sana, et eos, qui contradicunt, arguere*;[14] si opes ingenii in Ecclesiae utilitatem transferre, oportet cognitionem rerum assequantur, eamque minime vulgarem, et ad excellentiam doctrinae propius accedant. Luctandum est enim cum hostibus non imperitis, qui ad elegantiam studiorum scien-

[12] Prov. 12:8. [13] II Ioan. 9. [14] Tit. 1:9.

tiam saepe dolis consutam adiungunt, quorum speciosae vibrantesque sententiae magno verborum cursu sonituque feruntur, ut in iis videatur quasi quid peregrinum instrepere. Quapropter expedienda mature sunt arma, hoc est, opima doctrinae seges comparanda omnibus, quicumque sanctissimis perarduisque muneribus in umbratili vita se accingunt.

Verum, quia vita hominis iis est circumscripta limitibus ut ex uberrimo cognoscendarum rerum fonte vix detur aliquid summis labiis attingere, discendi quoque temperandus est ardor et retinenda Pauli sententia: *non plus sapere quam oportet sapere, sed sapere ad sobrietatem.*[15] Quare, quum clericis multa iam satis eaque gravia sint imposita studia, sive quae pertinent ad sacras litteras, ad Fidei capita, ad mores, ad scientiam pietatis et officiorum, quam *asceticam* vocant, sive quae ad historiam Ecclesiae, ad ius canonicum, ad sacram eloquentiam referuntur; ne iuvenes aliis quaestionibus consectandis tempus terant et a studio praecipuo distrahantur, omnino vetamus diaria, quaevis aut commentaria, quantumvis optima, ab iisdem legi, onerata moderatorum conscientia, qui ne id accidat religiose non caverint.

Ut autem suspicio segregetur omnis clanculum se inferentis modernismi, non solum omnino servari volumus quae sub numero secundo superius praescripta sunt, sed praeterea praecipimus ut singuli doctores, ante auspicandas ineunte anno praelectiones, Antistiti suo textum exhibeant, quem sibi quisque in docendo proposuerit, vel tractandas quaestiones, sive *theses;* deinde ut per annum ipsum exploretur sua cuiusque magisterii ratio; quae si videatur a sana doctrina discedere, causa erit quamobrem doctor illico amoveatur. Denique, ut, praeter fidei professionem, iusiurandum det Antistiti suo, secundum adiectam infra formulam, et subscripto nomine.

Iusiurandum hoc, praemissa Fidei professione per formulam a sa. me. Decessore Nostro Pio IV praescriptam, cum adiectis definitionibus Concilii Vaticani, suo antistiti item dabunt:

I. Clerici maioribus ordinibus initiandi; quorum singulis antea tradatur exemplar tum professionis fidei, tum formulae edendi iurisiurandi ut eas accurate praenoscant, adiecta violati iurisiurandi, ut infra, sanctione.

[15] Rom. 12:3.

II. Sacerdotes confessionibus excipiendis destinati et sacri concionatores, antequam facultate donentur ea munia exercendi.

III. Parochi, Canonici, Beneficiarii ante ineundam beneficii possessionem.

IV. Officiales in curiis episcopalibus et ecclesiasticis tribunalibus, haud exceptis Vicario generali et iudicibus.

V. Adlecti concionibus habendis per quadragesimae tempus.

VI. Officiales omnes in Romanis Congregationibus vel tribunalibus coram Cardinali Praefecto vel Secretario eiusdem sive Congregationis sive tribunalis.

VII. Religiosarum familiarum Congregationumque Moderatores et Doctores antequam ineant officium.

Professionis fidei, quam diximus, editique iurisiurandi documenta, peculiaribus in tabulis penes Curias episcopales adserventur, itemque penes Romanarum Congregationum sua quaeque officia. Si quis autem, quod Deus avertat, iusiurandum violare ausus fuerit, ad Sancti Officii tribunal illico deferatur.

Iurisiurandi Formula.

"Ego . . . firmiter amplector ac recipio omnia et singula, quae ab inerranti Ecclesiae magisterio definita, adserta ac declarata sunt, praesertim ea doctrinae capita, quae huius temporis erroribus directo adversantur. Ac primum quidem Deum, rerum omnium principium et finem, naturali rationis lumine per ea quae facta sunt, hoc est per *visibilia* creationis opera, tamquam causam per effectus, certo cognosci, adeoque demonstrari etiam posse, profiteor. Secundo, externa revelationis argumenta, hoc est facta divina, in primisque miracula et prophetias admitto et agnosco tamquam signa certissima divinitus ortae christianae Religionis, eademque teneo aetatum omnium atque hominum, etiam huius temporis, intelligentiae esse maxime accommodata. Tertio: Firma pariter fide credo, Ecclesiam, verbi revelati custodem et magistram, per ipsum verum atque historicum Christum, quum apud nos degeret, proxime ac directo institutam, eandemque super Petrum, apostolicae hierarchiae principem eiusque in aevum successores aedificatam. Quarto: Fidei doctrinam ab Apostolis per orthodoxos Patres eodem sensu eademque semper

sententia ad nos usque transmissam, sincere recipio; ideoque prorsus reiicio haereticum commentum evolutionis dogmatum, ab uno in alium sensum transeuntium, diversum ab eo, quem prius habuit Ecclesia; pariterque damno errorem omnem, quo, divino deposito, Christi Sponsae tradito ab Eâque fideliter custodiendo, sufficitur philosophicum inventum, vel creatio humanae conscientiae, hominum conatu sensim efformatae et in posterum indefinito progressu perficiendae. Quinto; certissime teneo ac sincere profiteor, Fidem non esse coecum sensum religionis e latebris *subconscientiae* erumpentem, sub pressione cordis et inflexionis voluntatis moraliter informatae, sed verum assensum intellectus veritati extrinsecus acceptae ex auditu, quo nempe, quae a Deo personali, creatore ac domino nostro dicta, testata et revelata sunt, vera esse credimus, propter Dei auctoritatem summe veracis.

" Me etiam, qua par est, reverentia, subiicio totoque animo adhaereo damnationibus, declarationibus, praescriptis omnibus, quae in Encyclicis litteris " *Pascendi* " et in Decreto " *Lamentabili* " continentur, praesertim circa eam quam historiam dogmatum vocant.—Idem reprobo errorem affirmantium, propositam ab Ecclesia fidem posse historiae repugnare, et catholica dogmata, quo sensu nunc intelliguntur, cum verioribus christianae religionis originibus componi non posse.—Damno quoque ac reiicio eorum sententiam, qui dicunt, christianum hominem eruditiorem induere personam duplicem, aliam credentis, aliam historici, quasi liceret historico ea retinere quae credentis fidei contradicant, aut praemissas adstruere, ex quibus consequatur dogmata esse aut falsa aut dubia, modo haec directo non denegentur.—Reprobo pariter eam Scripturae Sanctae diiudicandae atque interpretandae rationem, quae, Ecclesiae traditione, analogia Fidei, et Apostolicae Sedis normis posthabitis, *rationalistarum* commentis inhaeret, et criticen textus velut unicam supremamque regulam, haud minus licenter quam temere amplectitur.—Sententiam praeterea illorum reiicio qui tenent, doctori disciplinae historicae theologicae tradendae, aut iis de rebus scribenti seponendam prius esse opinionem ante conceptam sive de supernaturali origine catholicae traditionis, sive de promissa divinitus ope ad perennem conservationem uniuscuiusque revelati veri; deinde scripta Patrum singulorum interpretanda solis scientiae prin-

cipiis, sacra qualibet auctoritate seclusa, eâque iudicii libertate, qua profana quaevis monumenta solent investigari.—In universum denique me alienissimum ab errore profiteor, quo *modernistae* tenent in sacra traditione nihil inesse divini; aut, quod longe deterius, pantheistico sensu illud admittunt; ita ut nihil iam restet nisi nudum factum et simplex, communibus historiae factis aequandum; hominum nempe sua industria, solertia, ingenio scholam a Christo eiusque apostolis inchoatam per subsequentes aetates continuantium. Proinde fidem Patrum firmissime retineo et ad extremum vitae spiritum retinebo, de charismate *veritatis certo*, quod est, fuit eritque semper in *episcopatus ab Apostolis successione*;[16] non ut id teneatur quod melius et aptius videri possit secundum suam cuiusque aetatis culturam, sed ut *nunquam aliter credatur, nunquam aliter* intelligatur absoluta et immutabilis veritas ab initio per Apostolos praedicata.[17]

" Haec omnia spondeo me fideliter, integre sincereque servaturum et inviolabiliter custoditurum, nusquam ab iis sive in docendo sive quomodolibet verbis scriptisque deflectendo. Sic spondeo, sic iuro, sic me Deus etc."

(*Continuabitur.*)

S. CONGREGATIO S. OFFICII

DECRETUM: SUPER DOCTRINA RENOVATIONIS, QUAM VOCANT, ESCHATOLOGICAE.

Feria IV, die 2 Martii 1910.

Cum renuntiatum esset Supremae huic Sacrae Congregationi Sancti Officii doctrinam Renovationis, ut aiunt, Eschatologicae, etsi iam alias per Sacram Indicis Congregationem proscriptam, libris ac diariis, inter quae nominanda cum primis ephemeris " Jésus-Roi " quae Pictavii in lucem prodiit, adhuc inter fideles evulgari; Emi ac Rmi Dni Cardinales in rebus fidei et morum Inquisitores Generales in plenario conventu habito supradicta feria IV, omnibus mature perpensis, decernendum censuerunt: " Doctrinam de Renovatione Eschatologica esse reprobandam."

Quam Emorum Patrum resolutionem sequenti feria V die 3

[16] IREN., 4. c. 26. [17] *Praescr.* c. 28.

eiusdem mensis et anni SSmus D. N. D. Pius divina providentia PP. X in solita audientia R. P. D. Adsessori Sancti Officii impertita benigne adprobare et confirmare dignatus est.

ALOISIUS CASTELLANO S. R. ET U. I. *Notarius.*

L. * S.

SACRA CONGREGATIO CONSISTORIALIS.

I.

DECRETUM: DE AMOTIONE ADMINISTRATIVA AB OFFICIO ET BENEFICIO CURATO.

Maxima cura semper Ecclesiae fuit, ut christiano populo praeessent et animarum saluti prospicerent selecti e sacerdotum numero viri, qui vitae integritate niterent et cum fructu suis muniis fungerentur.

Quamvis autem, ut hi rectores quae paroeciae utilia aut necessaria esse iudicarent alacriore possent animo suscipere soluti metu ne ab Ordinario amoverentur pro lubitu, praescriptum generatim fuerit, ut stabiles in suo officio permanerent; nihilominus, quia stabilitas haec in salutem est inducta fidelium, idcirco sapienti consilio cautum est, ut eadem non sic urgeatur, ut in perniciem potius ipsorum cedat.

Quapropter, si quis scelestus creditum sibi gregem destruat magis quam aedificet, is debet, iuxta antiquissimum et constantem Ecclesiae morem, quantum fas est, instituto iudicio de crimine, beneficio privari, hoc est a parochiali munere abduci. Quod si, vi canonici iuris, criminali iudicio ac poenali destitutioni non sit locus; parochus autem hac illâve de causa, etiam culpa semota, utile ministerium in paroecia non gerat, vel gerere nequeat, aut forte sua ibi praesentia noxius evadat; alia suppetunt remedia ad animarum saluti consulendum. In his potissimum est parochi amotio, quae oeconomica seu disciplinaris vulgo dicitur, et nullo iudiciali apparatu, sed administrativo modo decernitur, nec parochi poenam propositam habet, sed utilitatem fidelium. Salus enim populi suprema lex est: et parochi ministerium fuit in Ecclesia institutum, non in commodum eius cui committitur, sed in eorum salutem pro quibus confertur.

Verum, quum de hac amotione canonicae leges haud plane

certae perspicuaeque viderentur, coetus Consultorum et Emorum Patrum ecclesiastico codici conficiendo praepositus, rem seorsim ac repetito studio tractandam suscepit; collatisque consiliis, censuit formam quandam accuratiorem esse statuendam, qua gravis haec ecclesiasticae disciplinae pars regeretur. Quae studia quum SSmus D. N. Pius PP. X et vidisset et probasset, quo tutius in re tanti momenti procederet, sententiam quoque sacrae huius Congregationis Consistorialis exquirendam duxit. Qua excepta et probata, ut Ecclesia posset, nulla interiecta mora, novae huius disciplinae beneficio frui, decretum per hanc S. Congregationem edi iussit, quo novae normae de amotione administrativa ab officio vel beneficio curato statutae promulgarentur, eaedemque canonicam legem pro universa Ecclesia constituerent, omnibus ad quos spectat rite religioseque servandam.

Hae autem normae hisce qui sequuntur canonibus continentur.

I.—De causis ad amotionem requisitis.

Can. 1.

Causae ob quas parochus administrativo modo amoveri potest hae sunt:

1.° Insania, a qua ex peritorum sententia perfecte et sine relabendi periculo sanus fieri non posse videatur; aut ob quam parochi existimatio et auctoritas, etiamsi convaluerit, eam penes populum fecerit iacturam, ut noxium iudicetur eumdem in officio retinere.

2.° Imperitia et ignorantia quae paroeciae rectorem imparem reddat suis sacris officiis.

3.° Surditas, caecitas et alia quaelibet animae et corporis infirmitas, quae necessariis curae animarum officiis imparem in perpetuum vel etiam per diuturnum tempus sacerdotem reddant, nisi huic incommodo per coadiutorem vel vicarium occurri congrue possit.

4.° Odium plebis, quamvis iniustum et non universale, dummodo tale sit quod utile parochi ministerium impediat, et prudenter praevideatur brevi non esse cessaturum.

5.° Bonae aestimationis amissio penes probos et graves viros, sive haec procedat ex inhonesta aut suspecta vivendi ratione parochi, vel ex alia eius noxia, vel etiam ex antiquo

eiusdem crimine, quod nuper detectum ob praescriptionem poena plecti amplius non possit; sive procedat ex facto et culpa familiarum et consanguineorum quibuscum parochus vivit, nisi per eorum discessum bonae parochi famae sit satis provisum.

6.° Crimen quod, quamvis actu occultum, mox publicum cum magna populi offensione fieri posse prudenti Ordinarii iudicio praevideatur.

7.° Noxia rerum temporalium administratio cum gravi ecclesiae aut beneficii damno; quoties huic malo remedium afferri nequeat auferendo administrationem parocho aut alio modo, et aliunde parochus spirituale ministerium utiliter exerceat.

8.° Neglectio officiorum parochialium post unam et alteram monitionem perseverans et in re gravis momenti, ut in sacramentorum administratione, in necessaria infirmorum adsistentia, in catechismi et evangelii explicatione, in residentiae observantia.

9.° Inobedientia praeceptis Ordinarii post unam et alteram monitionem et in re gravis momenti, ceu cavendi a familiaritate cum aliqua persona vel familia, curandi debitam custodiam et munditiem domus Dei, modum adhibendi in taxarum parochialium exactione et similium.

Monitio de qua superius sub extremo duplici numero, ut peremptoria sit et proximae amotionis praenuntia, fieri ab Ordinario debet, non paterno dumtaxat more, verbotenus et clam omnibus; sed ita ut de eadem in actis Curiae legitime constet.

II.—De modo procedendi in generali.

Can. 2.

§ 1. Modus deveniendi ad amotionem administrativam hic est: ut ante omnia parochus invitetur ad renunciandum: si renuat, gradus fiat ad amotionis decretum: si recursum contra amotionis decretum interponat, procedatur ad revisionem actorum et ad praecedentis decreti confirmationem.

§ 2. In quo procedendi gradu regulae infra statutae ita servandae sunt, ut, si violentur in iis quae substantiam attingunt, amotio ipsa nulla et irrita evadat.

III.—De personis ad motionem decernendam necessariis.

Can. 3.

§ 1. In *invitatione* parocho facienda ut renunciet, et in *amotionis decreto* ferendo, Ordinarius ut legitime agat, non potest ipse solus procedere; sed debet inter examinatores, de quibus statuit Sacra Tridentina Synodus, cap. XVIII, sess. XXIV, *de reform.*, duos sibi sociare et eorum consensum requirere in omnibus actibus pro quibus hic expresse exigitur: in ceteris vero consilium.

§ 2. In *revisione autem decreti amotionis*, quoties haec necessaria evadat, duos parochos consultores assumat, quorum consensum vel consilium requiret, eodem modo ac in § superiore de examinatoribus dictum est.

Can. 4.

Examinatoribus et parochis consultoribus eligendis lex in posterum ubilibet servanda haec esto:

§ 1. Si synodus habeatur, in ea, iuxta receptas normas, eligendi erunt tot numero quot Ordinarius prudenti suo iudicio necessarios iudicaverit.

§ 2. Examinatoribus et parochis consultoribus medio tempore inter unam et aliam synodum demortuis, vel alia ratione a munere cessantibus, alios *prosynodales* Ordinarius substituet de consensu Capituli Cathedralis, et, hoc deficiente, de consensu Consultorum dioecesanorum.

§ 3. Quae regula servetur quoque in examinatoribus et parochis consultoribus eligendis, quoties synodus non habeatur.

§ 4. Examinatores et consultores sive in synodo, sive extra synodum electi, post quinquennium a sua nominatione, vel etiam prius, adveniente nova synodo, officio cadunt. Possunt tamen, servatis de iure servandis, denuo eligi.

§ 5. Removeri ab Ordinario durante quinquennio nequeunt, nisi ex gravi causa et de consensu capituli cathedralis, vel consultorum dioecesanorum.

Can. 5.

§ 1. Examinatores et parochi consultores ab Ordinario in causa amotionis assumendi, non quilibet erunt, sed duo seniores ratione electionis, et in pari electione seniores ratione sacerdotii, vel, hac deficiente, ratione aetatis.

§ 2. Qui inter eos ob causam in iure recognitam suspecti evidenter appareant, possunt ab Ordinario, antequam rem tractandam suscipiat, excludi. Ob eamdem causam parochus potest contra ipsos excipere, cum primum in causa veniat.

§ 3. Alterutro vel utroque ex duobus prioribus examinatoribus vel consultoribus impedito vel excluso, tertius vel quartus eodem ordine assumetur.

Can. 6.

§ 1. Quoties in canonibus qui sequuntur expresse dicitur, Ordinario procedendum esse de examinatorum vel consultorum consensu, ipse debet per secreta suffragia rem dirimere, et ea sententia probata erit quae duo saltem suffragia favorabilia tulerit.

§ 2. Quoties vero Ordinarius de consilio examinatorum vel consultorum procedere potest, satis est ut eos audiat, nec ulla obligatione tenetur ad eorum votum, quamvis concors, accedendi.

§ 3. In utroque casu de consequentibus ex scrutinio scripta relatio fiat, et ab omnibus subsignetur.

Can. 7.

§ 1. Examinatores et consultores debent sub gravi, dato iureiurando, servare secretum officii circa omnia quae ratione sui muneris noverint, et maxime circa documenta secreta, disceptationes in consilio habitas, suffragiorum numerum et rationes.

§ 2. Si contra fecerint, non solum a munere examinatoris et consultoris amovendi erunt, sed alia etiam condigna poena ab Ordinario pro culpae gravitate, servatis servandis, multari poterunt: ac praeterea obligatione tenetur sarciendi damna, si quae fuerint inde sequuta.

IV.—De invitatione ad renunciandum.

Can. 8.

Quoties itaque, pro prudenti Ordinarii iudicio, videatur parochus incidisse in unam ex causis superius in *can. 1* recensitis, ipse Ordinarius duos examinatores a iure statutos convocabit, omnia eis patefaciet, de veritate et gravitate causae

cum eis disceptabit, ut statuatur sitne locus formali invitationi parochi ad renunciandum.

Can. 9.

§ 1. Formalis haec invitatio semper praemittenda est antequam ad amotionis decretum deveniatur, nisi agatur de insania, vel quoties invitandi modus non suppetat, ut si parochus lateat.

§ 2. Decernenda autem est de examinatorum consensu.

Can. 10.

§ 1. Invitatio scripto facienda generatim est. Potest tamen aliquando, sit tutius et expeditius videatur, verbis fieri ab ipso Ordinario, vel ab eius delegato, adsistente aliquo sacerdote, qui actuarii munere fungatur, ac de ipsa invitatione documentum redigat in actis curiae servandum.

§ 2. Una cum invitatione ad renunciandum debent vel scripto vel verbis, ut supra, parocho patefieri causae seu ratio ob quam invitatio fit, argumenta quibus ratio ipsa innititur, servatis tamen debitis cautelis de quibus in *can. 11*, examinatorum suffragium postulatum et impetratum.

§ 3. Si agatur de occulto delicto, et invitatio ad renunciandum scripto fiat, causa aliqua dumtaxat generalis nuncianda est; ratio autem in specie cum argumentis quibus delicti veritas comprobatur, ab Ordinario verbis dumtaxat est explicanda, adsistente uno examinatorum qui actuarii munere fungatur, et cum cautelis ut supra.

§ 4. Denique sive scripto sive voce invitatio fiat, admonendus parochus est, nisi intra decem dies ab accepta invitatione aut renunciationem exhibuerit, aut efficacibus argumentis causas ad amotionem invocatas falsas esse demonstraverit, ad amotionis decretum esse deveniendum.

Can. 11.

§ 1. In communicandis argumentis quibus comprobatur veritas causae ad renunciationem obtinendam adductae, caveatur ne nomina patefiant recurrentium vel testium, si ii secretum petierint, aut, etiamsi secretum non petierint, si ex adiunctis praevideatur eas vexationibus facile expositum iri.

§ 2. Item relationes ac documenta quae sine periculo magnae populi offensionis, rixarum vel querelarum palam proferri non possunt, scripto ne patefiant; imo ne verbis quidem, nisi cauto omnino ne memorata incommoda eveniant.

Can. 12.

Fas autem parocho est, invitatione cum assignato temporis limite accepta, dilationem ad deliberandum vel ad defensionem parandam postulare. Quam Ordinarius potest iusta de causa, cum examinatorum consensu, et modo id non cedat in detrimentum animarum, ad alios decem vel viginti dies concedere.

Can. 13.

§ 1. Si parochus invitationi sibi factae assentiri et paroecia se abdicare statuat, renunciationem edere potest etiam sub conditione, dummodo haec ab Ordinario legitime acceptari possit et acceptetur.

§ 2. Fas autem parocho renuncianti est loco causae ab Ordinario invocatae aliam ad renunciandum allegare sibi minus molestam vel gravem, dummodo vera et honesta sit, e. g. ut obsequatur Ordinarii desideriis.

§ 3. Renunciatione sequuta et ab Ordinario acceptata, Ordinarius beneficium vel officium vacans ex renunciatione declaret.

(*Continuabitur.*)

II.

DECRETUM: DE SECRETO SERVANDO IN DESIGNANDIS AD SEDES EPISCOPALES.

Rogantibus nonnullis Antistitibus, ut decretum S. C. Consistorialis diei 30 Martii huius anni 1910, de secreto servando in iis designandis, qui ad sedes episcopales proponuntur in foederatis statibus Americae septentrionalis, extenderetur ad suas quoque dioeceses et provincias ubi eadem vel similis forma designationis obtinet, SSmus D. N. Pius PP. X, de consulto S. C. Consistorialis, votis sibi oblatis obsecundans in audientia diei 17 Iunii infrascripto Cardinali concessa, statuit ac decrevit, ut memoratum decretum, congrua congruis refer-

endo, ad omnes praedictas regiones extendatur eiusque praescripta ab omnibus, ad quos spectat, adamussim serventur, contrariis quibuslibet minime obstantibus.

Datum Romae, die 2 Iulii 1910.

C. CARD. DE LAI, *Secretarius.*

L. * S.

SCIPIO TECCHI, *Adsessor.*

III.

NOMINATIONES EPISCOPORUM.

SSmus D. N. Pius PP. X, decreto Sacrae Congregationis Consistorialis, elegit:

6 septembris 1910.—R. P. D. Carolum Hugonem Gauthier ab ecclesia Kingstoniensi transtulit ad sedem metropolitanam Ottaviensem.

Mandavit autem idem SSmus Dominus ut hac de re Litterae Apostolicae ad tramitem iuris expediantur.

IV.

ERECTIONES DIOECESUM.

SSmus Dominus noster Pius PP. X decreto sacrae huius Congregationis,

15 augusti 1910.—Sedem cathedralem S. Petri de Rio grande do Sul ad dignitatem Metropolitanae ecclesiae erexit, vetere titulo in novum mutato, hoc est Portalegrensis in Brasilia, eique suffraganeas constituit dioecesim Floranopolitanam necnon tres alias noviter per idem decretum erectas, hoc est dioeceses Pelotensem (Pelota) Uruguayanensem (Uruguayana) et Sanctae Mariae (S. Maria).

Has tres postremas memoratas dioeceses eadem Sanctitas Sua e territorio dioecesis Rio Grande do Sul (modo vero archidioecesi Portalegrensi in Brasilia) eodem decreto perpetuo distrahit atque seiungit hoc qui sequitur modo:

Novae dioecesi Pelotensi assignat territorium quod hisce paroeciis constat *Pelotas, Povo Novo, Rio Grande, S. José do Norte, S. Izabel, Tahim, Arroio Grande, Jaguarão, Santa Victoria, Serrito, Cangussú, Piratiny, Cacimbinhas, Boquete, Santo Antonio da Bôa Vista, S. Lourenço, S. Joâs Baptista da*

Reserva, Conceiçâo do Boqueirâo, Bagé, Lavras, S. Joâo Baptista do Herval, Herval, Estreito, Mostardas, et José do Patrocinio.

Dioecesi autem Uruguayanensi attribuit territorium quod complectitur paroecias *Uruguayana, S. Joâo Baptista do Quarahy, Itaqy, S. Borgia, Alegrete, Povinho* (*S. Thiago do Boqueirâo*), *S. Francisco de Assis, S. Anna do Livramento, S. Gabriel, S. Luiz de Gonzaga, Passo do Rosario, Dom Pedrito, colonia Ijuhy, colonia Guarany,* et *colonia Serro Azul* nuncupatas.

Dioecesi denique S. Maria assignat territorium paroeciarum *S. Maria, S. Francisco de Paola, Vaccaria, colonia Sannduva, Soledade, Passo Fundo, Nonohay, S. Antonio da Palmeira, S. Miguel, S. Angelo, S. Pedro do Ninçao, Cruz Alta, Silveira Martins, Valle Veneto, S. Martinho, Julio de Castilhos* (*Villa Rica*), *S. Vicente, colonia Jaguary, Cachoeira, Rio Pardo, Santo Amaro, S. Luiz do Casca o de Guapuré.*

V.

CIRCA COMPETENTIAM RELATE AD MISSAS VOTIVAS.

Propositis dubiis: 1.° utrum ad Sacram Congregationem de disciplina Sacramentorum spectet concedere facultatem legendi Missam votivam, praeterquam coeco aut coecutienti, de quibus in normis Romanae Curiae (pars 2, cap. 7, art. 3, n. 10-g), etiam senio confectis vel alio morbo laborantibus; 2.° utrum eadem Sacra Congregatio in superius memoratis casibus concedere valeat facultatem non solum legendi Missam votivam B. M. Virginis aut pro defunctis, sed etiam alias Missas votivas a S. Sede adprobatas: haec Sacra Congregatio Consistorialis, praehabito voto Consultoris, omnibusque sedulo perpensis, respondendum censuit: *affirmative ad utrumque.*

Facta autem relatione ab Emo Card. Secretario, SSmus Dominus noster praedictas resolutiones ratas habuit et confirmavit.

Die 16 Augusti 1910.

CAROLUS PEROSI, *Substitutus.*

S. CONGREGATIO DE SACRAMENTIS.

DE FACULTATE DISPENSANDI AB IMPEDIMENTIS MATRIMONIALIBUS IMMINENTE MORTIS PERICULO.

Decreto S. Congregationis de disciplina Sacramentorum edito die 14 mensis maii anno 1909, statutum fuit: "Quemlibet Sacerdotem qui ad normam art. VII Decreti *Ne temere*, imminente mortis periculo, ubi parochus vel loci Ordinarius vel Sacerdos ab alterutro delegatus haberi nequeat, coram duobus testibus matrimonio adsistere valide ac licite potest, in iisdem rerum adjunctis dispensare quoque posse super impedimentis omnibus etiam publicis matrimonium iure ecclesiastico dirimentibus, exceptis sacro presbyteratus ordine et affinitate lineae rectae ex copula licita."

Circa quod decretum eidem S. C. dirimendum propositum est dubium:

"An praefato decreto comprehendantur etiam parochi, etsi non fuerint ad normam declarationis S. Officii diei 9 ianuarii 1889, habitualiter subdelegati a propriis Ordinariis."

Et haec S. C., re perpensa, respondendum censuit: "Affirmative."

Datum ex aedibus eiusdem S. C., die 29 mensis iulii, anno 1910.

D. CARD. FERRATA, *Praefectus.*
PH. GIUSTINI, *Secretarius.*

S. CONGREGATIO RITUUM.

RESOLUTIO DUBIORUM CIRCA CONSUETUDINES IN MISSA NEO-SACERDOTIS, EXPOSITIONEM SANCTISSIMI SACRAMENTI, USUM CANDELARUM EX CERA STEARINA, PALMATORIAM IN OFFICIO FERIAE VI, IN PARASCEVE, BENEDICTIONEM IN COMMUNIONE EXTRA MISSAM ET BENEDICTIONEM CUM AUGUSTISSIMO SACRAMENTO IN IANUA ECCLESIAE POST PROCESSIONEM.

Hodiernus Sacrae Liturgiae Professor in Seminario Tunquensis Dioeceseos, in Columbia, annuente suo Rmo Episcopo Ordinario, insequentium dubiorum solutionem a Sacra Rituum Congregatione humillime expostulavit, nimirum:

I. In prima Missa cantata a Neo-Sacerdote, praeter Ministros in Missa solemni adhiberi consuetos, duo inserviunt laici,

quos Patrinos vocant, qui in parte et a latere Presbyterii stant, et quorum officium praecipue est aquam odoriferam ad manuum lotionem ter Neo-Sacerdoti effundere, videlicet, ante Missam, ad *Lavabo* et post sumptionem Calicis. Quaeritur: An continuari possit hic usus Patrinorum?

II. Absoluta sua prima Missa, Neo-Sacerdos, retenta vel interdum deposita casula et sumpto pluviali, a matre sua in Presbyterium ingressa et stante, genuflexus benedictionem sic paratus recipit; mox surgens, matri genuflexae et ipse benedicit. Eodem modo fit quoad patrem Neo-Sacerdotis. Quaeritur: An haec consuetudo, quae vetustissima videtur, retineri queat?

III. Ex Decreto S. R. C. *Colimen.*, 12 Iulii 1901 ad I expositio ac repositio SSmi Sacramenti fieri nequit eo modo quo velum extensum in tabernaculo expositionis plicatur, et ipsum in repositione explicatur, media chordulae cuiusdam distensione in repositione, aut relaxatione in expositione, quae omnia a sacrista vel acolytho peraguntur. Hic vero modus expositionis et repositionis usurpatur fere in omnibus Ecclesiis et Oratoriis sive publicis sive semi-publicis, nec non et in Ecclesiis Regularium, ac difficile foret hanc generalem et vestustam consuetudinem tollere, quia thronus expositionis sic in altari est constructus, ut ad eum non facilis pateat accessus. Aliunde benedictio cum SSmo Sacramento in fine expositionis non datur, ut patet, quum ex S. R. C. Decretis dari debeat, nisi in aliquibus tantum Ecclesiis ditioribus, ubi aliud praesto est Ostensorium, in quo celeriter exponitur alia Hostia super altare, et tunc datur benedictio. Quaeritur: An, attentis peculiaribus circumstantiis, praedicta consuetudo tolerari possit?

IV. Aliqui doctores liturgici affirmant posse in solemni expositione SSmi Sacramenti adhiberi tantum sex cereos. Quaeritur: An haec opinio ad praxim deduci liceat, praesertim in pauperibus Ecclesiis?

V. Ex variis S. R. C. Decretis, v. g. n.° 2865 *Massilien.*, 16 Septembris 1843, n.° 3376 *Policastren.*, 4 Septembris 1875 ad III, candelae ex stearina pro usu sacro prohibentur. In expositione tamen solemni SSmi Sacramenti nec non et in Missis solemnioribus, praeter numerum praescriptum cereorum, aliae permultae frequenter adhibentur candelae ex stearina, quae quidem collocantur hinc et hinc a latere taber-

naculi et Crucis, extra tamen ambitum altaris. Quum autem aliquibus in locis altarium structura, saepe saepius perantiqua, non sinat candelas collocari nisi intra ambitum ipsius altaris, et ex altera parte propter cerae penuriam sumptus faciendi nimii esse deberent. Quaeritur: An praeter cereos praescriptos, sive in Missa, sive in benedictionibus cum SSmo Sacramento, aliae candelae ex stearina intra ambitum altaris adhiberi possint? Et quatenus negative, an, attentis circumstantiis, praedicta consuetudo tolerari possit?

VI. Iuxta Caeremoniale Episcoporum, lib. II, cap. XXV, n. 13, *Episcopus legit ex libro Prophetiam sine candela accensa*, qui modus loquendi significare videtur candelam in hoc officio non esse adhibendam. Quaeritur: Utrum in casu nullo modo adhibenda sit candela, an adhiberi debeat candela extincta?

VII. Ex S. R. C. Decreto n.° 3792 *Strigonien.*, 30 Augusti 1892 ad X, post distributionem Communionis extra Missam benedictio, sub formula *Benedictio Dei*, semper danda est (uno excepto casu, quando datur immediate ante vel post Missam Defunctorum). In Rituali autem Romano, tit. IV, cap. II, n. 11, dicitur quod Sacerdos, sumpto Sanctissimo Sanguine, porrigit communicandis Eucharistiam et finita Communione non dat eis benedictionem, quia illam dabit in fine Missae. Quaeritur: Si certo constaret communicantes ante Missam usque ad eiusdem finem esse mansuros: an illa benedictio omitti possit vel debeat?

VIII. Ex Decreto S. R. C. n.° 1784 *Fanen.*, 19 Iulii 1687, benedictio cum SSmo Sacramento impertiri debet super altare in Ecclesia et non in ianua post Processionem. Attamen cum Decreto n.° 3225 *Utinen.*, 20 Augusti 1870, Sacra rituum Congregatio rescripsit, praefatam consuetudinem (impertiendi benedictionem in ianua) esse tolerandam. Porro quamvis temporum et locorum circumstantiae de quibus in Decreto n.° 3225, adamussim non verificantur, tamen eadem consuetudo pluribus in locis et Parochiis viget, ea praesertim de causa, qua permulti Christifideles, etiam milites, SSmum Eucharistiae Sacramentum comitantes, Ecclesiam, peracta Processione, ingredi nequeunt propter angustiam ipsius Ecclesiae et sic discedunt, et benedictionem, nisi in ianua ipsis impertiatur, non reciperent. Quaeritur: An in casu consuetudo retineri possit?

Et Sacra eadem Congregatio, requisito Commissionis Liturgicae suffragio, omnibusque accurate discussis et perpensis, ita respondendum censuit:

Ad I. Tolerari posse; sed, quoad manuum lotionem, tantum ad *Lavabo*.

Ad II. Prouti exponitur, negative et ad mentem. Mens est: consuetudinem de qua in casu continuari posse, non tamen in Presbyterio et in Ecclesia, sed in sacristia vel alibi; et postquam Neo-Sacerdos deposuerit sacra paramenta.

Ad III. Standum Rubricis, Decretis et praxi universali.

Ad IV. Ad Ordinarium.

Ad V. Negative ad utrumque et standum Decretis, praesertim recentioribus ad rem datis, uti in uno *Natcheten.*, 16 Maii 1902, et in altero *Plurimum Dioecesium*, 14 Decembris 1904.

Ad VI. Candelam seu Palmatoriam nullo modo esse adhibendam.

Ad VII. Negative.

Ad VIII. Attentis expositis, consuetudinem servari posse.

Atque ita rescripsit, die 30 Iulii 1910.

FR. S. CARD. MARTINELLI, *Praefectus*.

L. * S.

PETRUS LA FONTAINE, EPISC. CHARYSTIEN., *Secretarius*.

APOSTOLIC DELEGATION, U. S. A.

Circular Letter Sent by His Excellency the Apostolic Delegate to the Archbishops of the United States.

In accordance with the resolution passed at the last meeting of the Archbishops of the United States, I did not fail to ask of the Holy See an increase of the amount mentioned in the Decree of September 15, 1909, Paragraph II, as the greatest sum which religious communities could borrow without having the " Beneplacitum Apostolicum ".

In answer to my petition, the S. C. de Religiosis has sent the following rescript:

Vigore specialium facultatum a SSmo Nostro concessarum, S. Congregatio, negotiis Religiosorum Sodalium praeposita, attentis expositis, preces remisit prudenti arbitrio et conscientiae Revmi

Delegati Apostolici, ita tamen, ut summa non excedat 50,000 libellas, et ad decennium.

Datum Romae, 1 Septembris, 1910.

(*Place of signature*).

I, therefore, in virtue of said rescript, hereby authorize, for a period of ten years, the Ordinaries of the dioceses of the United States, *onerata tamen eorum conscientia*, to permit the religious communities of their respective dioceses to contract debts up to the sum of 50,000 francs ($10,000.00) without having recourse to the Holy See.

It is, however, to be remembered that all the other provisions of the above-mentioned Decree of September 15, 1909 (*Acta Apostolicae Sedis, Vol. I, No. 17*), remain in full force.

I beg Your Eminence to communicate the contents of the present letter to your suffragans.

With sentiments of profound esteem, I remain
Sincerely yours in Christ,

✠ D. FALCONIO,
Apostolic Delegate.

11 October, 1910.

ROMAN CURIA.

Official announcement is made of the following Pontifical appointments:

26 July, 1910: The Most Rev. William Walsh, Archbishop of Dublin, Primate of Ireland, appointed Assistant at the Pontifical Throne.

20 August, 1910: The Rev. Bernard MacGivney, rector of Dubois in the Diocese of Erie; the Rev. Clement Wienker, rector of Eleanor and Dean in the Diocese of Erie; the Rev. Michael Meagher, rector of Ridgway in the Diocese of Erie, appointed Domestic Prelates.

3 August, 1910: Mr. James J. Ryan and Mr. Walter George Smith, of Philadelphia, decorated with the order of Knighthood of St. Gregory the Great (civil rank).

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL ACTS: By Motu Proprio *Sacrorum Antistitum* the Sovereign Pontiff exhorts the Bishops to exercise special vigilance, for the purpose of eliminating the dangers of Modernism, with regard to

(a) courses of study in philosophy and theology pursued in our ecclesiastical seminaries;

(b) the orthodoxy of the teaching staff and of candidates admitted to Sacred Orders;

(c) the literature which circulates among the students of Catholic seminaries and universities;

(d) the institution of a definite system of censorship in each diocese;

(e) indiscriminate clerical conventions, in lieu of which the Holy Father prescribes the organization of permanent ecclesiastical conferences and the establishment of commissions whose function it shall be to watch over the maintenance of orthodoxy and to prevent the diffusion of harmful and Modernistic principles;

(f) the obligation of the bishops to make stated reports to the Holy See as to what they have done in accordance with the foregoing prescriptions;

(g) the duty of inculcating the true Catholic doctrine in seminaries;

(h) the obligation of binding clerics in major orders, confessors, parish priests, chancery officials, preachers, and moderators of religious communities by a definite form of oath to be taken before they assume their respective offices.

The formula of the oath is likewise given.

The second part of the Motu Proprio deals with the office of preachers, their functions and obligations.

S. CONGREGATION OF THE HOLY OFFICE condemns as erroneous the new system of eschatology, taught for the most part in France.

CONSISTORIAL CONGREGATION: 1. Publishes a decree defining the rights of bishops to remove and depose parish rectors and beneficiaries even when these hold nominal titles of irremovability. The methods of procedure, together with the formalities and cautions to be observed on both sides, likewise the provisions to be made for those who come under the law of removal, are clearly defined under separate canons.

2. Extends the application of the decree for the United States obliging the electors of bishops to the observance of secrecy, to other dioceses where a similar system of nomination obtains.

3. Gives the names of newly-elected bishops and (4) of new dioceses.

5. Defines the competency of the S. Congregation of the Sacraments in cases of requisition for faculties to say certain votive Masses.

S. CONGREGATION OF THE SACRAMENTS interprets the faculty of dispensing from matrimonial impediments in case of imminent death.

S. CONGREGATION OF RITES solves a number of Dubia regarding the celebration of First Mass, Benediction of the Blessed Sacrament, etc.

APOSTOLIC DELEGATION announces the Holy See's decision regarding the greatest sum which religious communities may borrow without having the "Beneplacitum Apostolicum."

ROMAN CURIA: List of recent appointments.

THE OBJECTIONS TO THE RECENT DECREE ON THE AGE FOR ADMITTING CHILDREN TO FIRST COMMUNION.

The following interview of the Roman correspondent of the Paris *Univers* with Cardinal Ferrata, on the Decree *Quam singulari amore*, will doubtless be of interest to readers of the REVIEW. The record of the interview appears in the issue of that journal of 24 August last.

Your Eminence has resided in France, and since that time has shown a special interest in our country. You are aware of the solemnity and importance which every parish and every Catholic school attach to the ceremony of First Communion. Will not your Decree of 8 August have—I use the first word that comes to me—painful consequences?

You will answer no yourself, said His Eminence. You have read the Decree. It but recalls and teaches pure theological doctrine; and what is true cannot, after all, but be good.

Naturally, we foresaw the troublesome consequences to which you refer. Yes, there will be temporary inconvenience. But it will pass. There will be found, in France especially, the means of carrying out the Church's orders, and of preserving at the same time, although in another way, all that is really valuable in the present practice.

Doctrinal errors and abuses threaten to increase. We mention them in our Decree: for example, refusal to give Communion as Viaticum to little children who are dying. It is a fact that in certain countries children were not admitted to Confession before their First Communion, or were not absolved.

As to the age for First Communion, there was a constant tendency to increase it, perhaps on account of actual social conditions. Our attention was called to this point by a case which came to us from Strassburg. The Chapter wanted to fix the age at fourteen years, while the Bishop was of opinion that it should not exceed twelve years. When the question was brought before our Congregation, we answered, reminding them that it is the use, a certain use, of reason, and not any determined age that is required; also, that it suffices for permitting and for making Communion obligatory. That case decided us to treat the whole matter fundamentally. And, when I spoke of our proposal to the Sovereign Pontiff, he seemed to be greatly pleased, and eager to effect a reform on that point also, which is but a return to the ancient traditions of the Church.

We have studied the problem, therefore. I may say that we have most carefully finished the Decree. The Pope himself retouched it, up to the last moment. And when, after our General Congregation of 15 July, I brought him the formula of the Decree, he expressed his entire satisfaction in giving it his supreme sanction.

If Your Eminence will still permit me to play the part of " Devil's Advocate ", I should observe that with us, at first sight, the Decree will somewhat disturb our Catechism classes. As you know, we obtained a regular attendance at Catechism, on account of the First Communion, which was its crowning. What are we to do now, Your Eminence, in regard to Catechism?

Neither more nor less than what you are doing. Only, instead of ending with Communion, you will begin with it; of course, after some preparation. Do not forget that the child is ready for Communion, just as for Confession, when he knows the principal mysteries of the faith, and is able to distinguish the Eucharistic bread

from ordinary bread. There is not the least doubt that it will be much easier to prepare for a good First Communion children of seven years than boys and girls of twelve and upwards. Is it not, alas! our sad experience, that at the more advanced age many of these young hearts are already stained? Give them their Lord, when they are in their innocence and candor; and He will Himself aid them to a knowledge of religious truths, more intimate, more penetrating, and more decisive for their whole lives.

For, naturally, these little children, who have communicated early and frequently, as often as possible, will continue to study their Catechism. It will be the pastor's duty to be ingenious in finding means of insuring their attendance, by rewards and prizes. In a word, the point of view must be changed. And, when it is, you will be surprised to find how easy and fruitful is the practice most conformable to the Church's teaching.

But, Your Eminence, the ceremonies of First Communion were so impressive! the most beautiful experience of a child's life! Will not all that disappear?

You must be aware that many excellent persons have often regretted that, at times, for these children, the chief thing, the First Communion, was thrown in the shade by the accessories, dress, feasting, visits, etc. The essential thing in First Communion will be better secured by the practice in conformity with the Decree.

Besides, we do not do away with the solemn ceremonies of First Communion. The enacting part of the Decree orders that there be general Communion of children. Nothing forbids surrounding these general Communions with as great solemnity as formerly.

Furthermore, children will not less worthily receive First Communion for being seven or eight rather than twelve years of age. Quite the contrary. And is not this the whole matter? Pastors will prepare for their first meeting with the Divine Master all the children whose age of discretion and whose parents and confessor—these are theologically the true and sole factor and judges—shall stamp as capable of receiving Him. To these children will be added those children who previously in a private manner, so to speak, shall have, with the advice of their parents and confessor, partaken of the Divine Banquet.

And why should not this be for the parish and school as impressive a feast, as truly good and Christian, as the present ceremonies? Doubtless at first there will be some inconvenience and disorder. The number of communicants will be considerably larger; but regularity will be soon introduced, and all will be satisfied; I mean, all true and fervent Catholics.

Quam singulari Christus amore. Have you not the words? These words by which the Decree of 8 August will be known, are its summary and justification. Worldlings may be astonished. But the love of Christ, particularly for little children, has visibly inspired the Holy See with the Decree of 8 August.

A CATHOLIC DAILY.

(*Communicated.*)

In the September number of one of our most popular and progressive Catholic monthlies the managing editor served us to a surprisingly pessimistic editorial anent Catholic journalism in general, but particularly a Catholic daily. He tells us that he solicited an expression of opinion from the two hundred and fifty thousand readers of the magazine, with the result that only twenty-five returned an answer—twenty-two in favor of a Catholic daily, three against it. From this he concludes that the great mass of our people are not interested in a Catholic daily and would not support it. He further points to the feeble support which Catholics are giving our weeklies and monthlies, conclusive evidence (to him) that they would not support a daily. "If, then, primarily on account of lack of enthusiasm of those from whom support must come, and on an investment that is comparatively small, the showing made is none too rosy, what would be the prospects for success in an enterprise requiring an investment of millions, with no certainty of sufficient support? . . . Until it is possible to double and treble the circulation of the existing Catholic weeklies, I cannot make myself believe that a daily would receive the support to which its merits might entitle it . . . But till I know for a certainty that the vast mass of Catholics are giving their enthusiastic support to the Catholic monthly magazines and the Catholic weeklies, I cannot wax eloquent over a daily, even though it might be deemed desirable or needed. My simple conclusion is, that, on account of prevailing apathy and indifference, a venture requiring millions of money could not be made successful. And, step by step, I could show reasons for having arrived at this conclusion."

I for one (perhaps because I have had no experience in the field of journalism) fail to be able to take such a gloomy view of the situation, and I venture to challenge the line of

argument the editor pursues. I would, in fact, just reverse his argument. Granting that the small number of letters received is indicative of the lack of interest, likewise granting the meagre support Catholics are giving their weeklies and monthlies, I would contend that they will never properly support the weeklies and monthlies until we have our Catholic dailies. There is one thing without which at least our American man and woman nowadays cannot get on—it has become a necessity of life, almost a part of life. That one thing is the local daily paper; and that with the vast majority measures the extent of their journalistic reading. If, therefore, we wish to get our people interested in Catholic subjects in such a way that they will read them as treated rather heavily in our weeklies and monthlies, we must direct their taste and train them through *their* daily paper.

What a Catholic Daily Should Be.

This leads us to the consideration of what should constitute a Catholic daily, and here there seems to be not a little vagueness and confusion of mind. Most people seem to think that a Catholic daily would deal only with strictly Catholic topics, and offer the reader only strictly Catholic news, very much as it is now with our weeklies and monthlies. Were our Catholic daily to be such, we could not censure our people for not supporting it. The Catholic daily must be not an addition to, but a substitute for, their present secular daily. It must, therefore furnish all the current secular news of the day. It might indeed impart some wholesome Catholic instruction; but this rather by implication than formally. It should present the Catholic view on the important questions of the day; but above all it must give the current daily news, not as garbled by the Associated Press, but with a strict adherence to facts, and with a veto on the excessively sensational. In fact, it is rather the spirit and tone of the paper that should be Catholic than what it specifically contains. It should be a standard daily, such as our best papers are to-day, but issued under Catholic auspices.

Not a National Daily.

With this idea of a Catholic daily it will be evident at once that it cannot be national. The very idea of a national daily

is almost a contradiction. People will not wait a day, or two and three days, for news they can get every morning and evening in their local town or city paper. Our Catholic daily must be a substitute for our present town and city dailies. It is not a Catholic daily that we want, but Catholic dailies—a daily in at least all the larger towns and cities, an effectual Catholic press throughout the land.

Would It Pay?

Whether or not a Catholic daily in the above sense would pay probably only time could tell. But I fail to see why the Catholics of any of our large cities, especially with the aid they would surely get from many non-Catholics, could not support a daily paper. Would not the combined Catholic population of New York or Chicago and surroundings be sufficient to support any one of the existing dailies of their respective cities? Why, then, could they not support a Catholic daily? And would not a large percentage of non-Catholics purchase it if the Catholic daily were made one of the standard —*the* standard paper of the city? What people want is the news. They want it authoritatively. They want an expression of sound views on the important questions of the day. Give them this and few will ask themselves whether the paper is issued under Catholic or other auspices. As witness, we need but recall the *Baltimore Sun* when under the management of the Catholic Abels. It was then at its best financially and every other way, and it came the nearest thing we have ever had to our ideal of a Catholic daily; nor were people bothering their heads over the religious opinions of the editors. Many doubtless had no idea that they were Catholics; neither did they care. The paper gave what they wanted in a good, clean, reliable way; and it was a success. It is only fair to believe that our Catholic dailies would be the same if properly managed. And I believe that if one city once made the start, before many years all the other larger cities would have their Catholic daily; and this, if for no other reason, because it would be found to be a profitable investment financially. It has been so in other countries: why should it not be so among us?

But even did it not prove a financial success, at least at the

start, would it not be worth the cost if Catholic dailies had to be maintained even at considerable sacrifice? We are expending about thirty-five million dollars annually for our parish schools; we are spending millions annually on our asylums and orphanages; we are giving many thousands yearly to home and foreign missions; in many other ways we are making immense sacrifices; is the Catholic press of less importance? No, I would put it almost on a level of importance with our Catholic schools, for it is the daily press more than anything else that forms and fashions the minds of our people. Much of what is given in the Catholic school is lost for lack of an efficient Catholic press.

How Can It Be Done?

But how are we going to bring about the establishment of a Catholic daily press? Who is to make the start? What methods are to be used? The wise man profits by the experience of others. The most reasonable way and the easiest is to go to those countries which have an efficient Catholic press, and study their means and methods. And by this I do not mean Catholic countries; no, go to countries almost as Protestant or irreligious as our own. In Germany, where Catholics represent only about one-third of the population, there were in 1908 no less than 500 Catholic newspapers and periodicals, including 255 dailies. In Holland, which is less than half as large as Ireland, and whose population is two-thirds non-Catholic, there are fifteen Catholic dailies, besides thirty-one bi-weeklies and weeklies and fifty-two monthly and quarterly publications. If they can do it, why not we? Let us study their methods, and in the study of their methods we shall find that invariably there is back of the Catholic press a well-organized Society that is ready to support it both morally and financially. Why cannot we, in one of our great congresses, bring into existence such a society? Why should not the Missionary Congress, which is to convene in Boston in September, 1911, bring it into existence? Or I might ask further: why should not this Missionary Congress itself grow into a great national Catholic Congress, representing all the Catholic forces in the country, and thus become what the annual Catholic Congress is to Germany, a mighty power for dealing with all the great questions that confront us?

And when it comes to the actual establishment of our dailies, two methods might be pursued: one would be to establish new dailies with the hope of gradually freezing out our secular competitors; the other, and perhaps the easier, if the necessary funds could be obtained, to buy out one by one the existing dailies; and, even perhaps without changing the name, conduct them under Catholic auspices. Much, too, might possibly be accomplished by a systematic effort to work in the right kind of Catholic editors on our secular papers as they exist and as financially supported to-day.

CONCLUSION.

The foregoing may all appear and be wholly visionary. I confess it is an entirely *a priori* view of the question. I have had no experience whatever in journalism. My object has been rather to suggest possible lines of thought than to lay down any definite line of procedure, and to arouse discussion on one of the crying needs of the Church in America. Just how we may attain the much desired goal of a Catholic daily, or, as I have advocated, of Catholic dailies, I do not clearly see. There are many difficulties in the way. But I do not believe these difficulties are insurmountable. There is some way out. Why cannot we do what others have done under still greater difficulties?

J. J. SWINT.

Parkersburg, W. Va.

NEW LIGHT ON THE COUNTRY OF THE EXODUS.

The land of the Midianites (Madian) where Moses received the first call to assume the leadership of the Hebrew people for their deliverance from the yoke of Egypt, has been a comparatively unexplored region. Recently the Turkish Government took in hand to provide better travelling facilities through this region, and invited the services of Dr. Musil, a priest and professor at the University of Vienna, well-known as an explorer of the Oriental countries and as an expert Arabic scholar. His chief commission was to ascertain the sanitary condition of certain parts of the northern Hedshah, as the water resources, proper location of hospital camps, etc., of this part were somewhat uncertain, owing to the difficulty

of travel among the hostile nomadic tribes which inhabit the ancient Midianite district.

Father Musil readily undertook the task, all the more as it gave him an oportunity to explore the region and locate the precise site of Mount Sinai, which, despite picturesque conjectures on the part of writers on the history of the Israelitic sojourn, has remained in doubt.

He took with him Dr. Leopold Kobler, member of the Imperial Academy of Sciences and an expert in geology, who received a special commission from his government for the purpose of making reports on the condition of the country. Besides a military attaché who had accompanied Father Musil on previous expeditions, the Ottoman Government had promised to furnish guards of safe conduct from Damascus. Like most Turkish promises, however, this one proved to be very unreliable. The travelers in fact got very little aid on the journey, which started in May from Maäu, where the party secured camels and Arab servants. They proceeded to make a complete survey of the Wadi Sirhan and the adjacent country, a territory covering about 135,000 square kilometers, from Maäu north to Al Oela in the south, and from the Red Sea in the west to Tejina and Wadi Sirhan. The story of the difficulties which the travelers encountered, especially from the heat, lack of food and water, and the intractableness of the camels, makes most interesting reading and is to be published in full by the Austrian Imperial Academy of Sciences.

Dr. Musil has enriched the geographical topography by some 1200 hitherto either partially or entirely unknown localities. Among other things, he believes he has definitely ascertained the exact spot of the mountain where the Mosaic legislation was first promulgated. The country has, it is generally admitted, assumed a changed surface within the last 3000 years, and volcanic eruptions have created new forms which must have interfered with, if not obliterated, certain old landmarks. But it is from the tradition of the native bedouins that Dr. Musil has gathered his information rather than from *a priori* conclusions based upon geological conjectures from descriptions of the place as found in Exodus. The learned priest has likewise discovered a number of valuable classical

inscriptions of the early Roman rule in this region. Altogether the expedition has been most successful, except that its chief, Father Musil, has returned broken in health and spirits, owing to exposure to the weather and a fall from a camel which dislocated some of his ribs.

A PLEA FOR THE GENUINE IN CATHOLIC ART.

Even though the matter may not concern Faith and Morals in the ordinary acceptation of the words, a layman can approach the subject of this brief paper only with the greatest diffidence. To the clergy must belong the ultimate selection of all ecclesiastical art. There is, too, the ever-present danger that the *laudator temporis acti* may be expecting too much of this day and generation.

Yet to one who in all reverence gives his life to its pursuit, the Art of the Church, with its various implications and connotations, can hardly fail to appear one of the most vital media of instruction in Morals and inspiration toward Faith. That Art is properly ancillary to Religion was so well established in the early Church as to start catch-phrases which have persisted to our time. The trouble to-day is that the glibly mouthed truism is too often ignored in practice. Hence a natural desire to emphasize anew the fact that ecclesiastical art of all kinds is a most important adjunct to religion and architecture—or, as in this article it may be denominated, Christian architecture—and to urge that the proper function of art in American churches be reconsidered particularly with a view to the elimination of errors which may have appeared.

Because of the prevalence of certain mistakes and misconceptions it will perhaps be profitable to discuss more particularly the question of the value of religious decoration that is genuine, and the ineffectiveness of that in which there lurks, however unwittingly and innocently permitted there, anything of sham or disingenuousness. It may be premised that all the forms of ecclesiastical ornamentation are called into play for the purpose of holding and guiding the interest of the devout worshipper—to assist him in his reverence, to stimulate his senses toward the keenest possible appreciation

of all that the Mass and Ritual of the Church bring to him. Only thus may he be brought to a full realizing sense of what the worship of God should mean in His holy temple.

The point I would make *ab initio* is this: Can we as Catholics afford ever, anywhere, to accept contemptible lies in lieu of genuine art? And may we not, with all reverence toward those who hold the most sacred of offices, venture the opinion that many reverend men, who would lose their lives rather than tell a deliberate verbal falsehood, have, whether out of misunderstanding or negligence, shown themselves willing, nay eager, to fill their churches and sanctuaries, the very Holy of Holies, with palpable falsehoods? I believe—and I trust that many as they consider this matter will share my belief—that only too much of the art in our churches, placed there in a spirit of sacrifice and right intention, is of a character actually to defeat every object of its installation. Instead of assisting the devotions of average enlightened mortals it can but be a distraction, a temptation to commonplace thinking at an hour when the soul should be attuned to the highest pitch of which it is capable. As to the highly educated Catholic, too often he resents the decoration of the church in which he worships as a visual insult, disturbing to his devout sense of what is wholly appropriate in the external worship of his Creator.

This condition is one, I wish to repeat, into which the Church in the United States has drifted through misfortune rather than intention. Nor, of course, is it by any means universal. Keen-visioned members of the clergy before now have realized that the sanctuary should have good art or none at all, and they have resisted the temptation to place there something unworthy because they lacked the means to secure what they would have liked. Still, it remains true that somehow a vicious spirit of falsehood, largely due of course to a commercialism that has infested every branch of modern art and decoration, has invaded many churches to-day, and, sad to say, our churches more grievously than most of the religious associations. Because Protestants have more money to spend and because the association of their leading ministers and laity is closer with competent artists, they have of late years set for themselves higher artistic standards than we.

This fact, however unpleasant, we must concede. Otherwise the present state of art in the Catholic Church in the United States would be without excuse. It can be condoned only because we have been poor and, to a considerable extent, out of touch with the progress of the artistic professions in this country.

To particularize upon but a few aspects of the many forms of applied Art which are requisite to any complete scheme of church architecture, let us begin with the architectural materials themselves. How often does one see in the sanctuary that which appears to be marble, but which, on examination, proves to be but staff! How often is the very altar an imitation of what it is not, bedecked with false paper or cloth flowers, with electric lights fashioned to take the place of candles—the whole an affair of lying tinsel, a false offering made with, God knows, a mistaken enthusiasm! How often does a devoted priest fail to realize that such offerings are contrary to the ancient spirit of sacrifice!

The disposition to accept crude deceptions has become so common that it is often manifested where there is no possible excuse for its exercise. I have in mind a particularly beautiful church, now nearing completion, in which it was found expedient in the construction of the piers and arches to use artificial stone. This, in and for itself, is a noble material. It is as hard and perhaps more enduring than natural stone. It needs merely to be treated frankly as a modern type of legitimate construction. Was it so treated in this church? Not at all. After the bases, columns, and capitals supporting the finely designed arches were in place, lines were marked off to represent stone joints and a neat rib of plaster added for the purpose of deceiving the observer into thinking it was all of natural stone.

Such examples might be multiplied almost indefinitely. Many of them would extend to the mural decoration of the comparatively few Catholic churches of the United States which are so provided. How often, alas! in the apse or sanctuary when figures have been depicted, do we find them gone over with a fine brush, or the background made of composition, to imitate mosaics. Lies once more, and lies which all but the most ignorant are likely to resent. In presence of

such falsehood purporting to impress the Church's truths it is impossible not to conjecture what our educated Protestant brethren must think of our taste and our sincerity. Many of us know only too well what they do think. Faithful to our vows, believers in the integrity of the Catholic Church, have we not winced when the cheap commercialism that so often evinces itself in objects intended to be sacred has called forth the criticism: "This looks like Catholic art." In palliation we can only plead the comparative poverty of our people and their forgetfulness of the artistic traditions of a great past.

The time for our awakening is at hand. Elsewhere in this twentieth century art is being lifted out of the degradation into which it fell in the nineteenth century. Ecclesiastical art is showing marked progress, vitality, aspiration, in the Anglican and Protestant Episcopal persuasions. The improvement is notable in most of the denominations. It presently must make itself felt in the Roman Catholic Church, the cradle of its beginning, the nursery of its infancy, the home of its finest achievement. Hitherto the arts have all ministered to the efficiency of the Church. To-day it should be impossible that the Church should bring reproach upon any one of them. Each and every art and craft—mural painting, stained glass, wood carving, mosaics, metal work and embroidery—has an intrinsic part in contributing to the Ritual and the outward forms of worship. The past needs but to be surveyed to discern the place of honor they have held. Never before were they so necessary as in these unromantic, unpoetic days, when the external life of men and women lacks charm and beauty; when the individual's return to the inner life should be attended by all that appeals to the esthetic sense. Time was when our forefathers had no such distractions as now keep too many of us, even the well-intentioned, from the exercises of worship. They then had more than we have to attract them to the Church and hold them there. Herein lies a reason why we should give thought to beautifying our sanctuaries and to doing so in all honesty, without yielding to the worldly guile of the ignorant and careless commercialists, who have misled many a worthy ecclesiastic.

The responsibility for the art of the Church is, as it has always been, double. It rests upon the clergy and upon the artists. In these days when the desire to take a profit is often stronger upon the professional practitioner than the inclination to render a humble and beautiful service, the watchfulness of the Church guardians should be redoubled, not relaxed. My desire, as I have said, is to be reverent and as appreciative as possible of good intentions; yet it seems fair to submit that the blame for the present status of ecclesiastical art rests at least as heavily upon the clergy who are the final judges as on the commercial houses which, for the most part, have the actual work in hand, controlling its cost and pandering to what they believe to be the standards of their clients. This truth, in particular, seems to me to stand—namely that, if it could be assured that each priest before the day of his ordination shall have had even a cursory education in the principles of art as applicable to the uses of the church, then we should be likely soon to outgrow the uninviting exteriors and interiors, the ill-chosen and ill-placed individual objects, the aspect of which has tended to give us our present unenviable reputation in the art world.

It would appear obvious that if clerical students were to become reasonably familiar with the architectural styles, we should never have the many incongruous buildings and incongruous accessories now in evidence in many of our cities. The religious conscience and the artistic conscience should be trained to work in harmony. At present it is not at all uncommon to find, among the younger school of American architects, earnest conscientious men who design thoroughly noble buildings and who subsequently are obliged to fight every step of their way to reach a good result. Too often, indeed, they are doomed to disappointment, seeing their interiors ruined by the introduction of insincerity and commonplaceness just where the crowning glory of their labors should flower forth in genuine, spontaneous art.

Far better in every instance is it if good taste and devotion to what is real shall govern the outlay, whatever the magnitude of the resultant work of art. It is preferable to put the money in hand into a real marble or stone altar and its accessories, even though, in so doing, one is compelled to wait

for years before undertaking the mural painting of the sanctuary, or the stained glass windows of the nave. A thousand years are but as a day. Let the money lie for a time at interest rather than waste it in meretricious display of cheap mural decoration and tawdry windows. Simple engravings of the stations would be in better taste than those we usually see, to be maintained until good simple sculptures could be obtained, harmonious with the artistically designed church interior and, by virtue of the honesty of their beauty, a perpetual incentive to devout prayers.

One could wish that more of our good priests would follow the example of a few in going slowly in finishing their interiors, understanding well that the body of the church is unimportant, relatively to the sanctuary. Much more impressive and appropriate, for example, is the outcome, say, when six thousand dollars are available for decorating the walls, five thousand dollars of this money is spent unstintingly on the sanctuary, using real goldleaf and other real materials, the remaining one thousand dollars being used decently to cover the rest of the interior.

The power of ecclesiastical art has already been well proved. In the cathedrals and churches of the old world where iconoclasts, "restorers", and innovators have not done their devastating work, every one is impressed by the aid to devotion that is brought by the spirit of the interior. In such structures it is felt to be right that God's dwelling-place is thus beautiful, not showy and pretentious but grand with a grandeur that is the outgrowth of keeping art subservient to Religion. In these great survivals from the ages of faith it is the rule that no one feature obtrudes itself, but that every part belongs to a glorious whole; that wherever the eye rests, whether upon window or wall painting, wood carving or tapestry, it finds something exquisite to inspire the aspiring thought for which it was created. Nothing distracts during the solemn moments of the Mass or awakens even momentarily, in the most sensitive soul, a critical or revulsive feeling.

Of how many of our American churches is such a statement true? Why is not the time at hand when it will be true and when every Catholic will take just pride in its truth?

HARRY ELDREDGE GOODHUE.

Cambridge, Mass.

DOUBTFUL JURISDICTION IN THE CONFESSIONAL.

Qu. During the summer months a priest from a neighboring diocese comes regularly to take charge of one of my missions, in which there is a conflux of summer boarders for whom it is desirable to have Mass every Sunday. This year I wrote as usual to the administrator of our diocese that he might send me the requisite faculties for the priest who took charge of the mission for the summer. The priest arrived and performed the customary pastoral functions of saying Mass, preaching, and hearing confession, assuming that I had obtained for him the regular permission from our bishop. As a matter of fact I had received no answer to my letter addressed to the administrator. Of this I informed the priest in charge of the mission and then wrote again to the cathedral. Meanwhile the priest desisted from hearing confession, telling the people that he had not as yet received the necessary jurisdiction. The following week the administrator wrote to me that he had answered my first letter and sent the required faculties on the day he had received my first letter.

Did the priest actually have faculties in the case, or was it necessary for him to have explicit knowledge of the fact?

Resp. As a rule a priest may not presume upon the possession of jurisdiction until he is in actual possession of the faculties granted for the purpose. But since faculties in cases such as the above are usually granted through the pastor, the priest in charge was justified in assuming that the required faculties had been obtained. The absolutions given by him were certainly valid. After he learnt that no communication had been received by the pastor from the administrator, he had reason to doubt his jurisdiction, and then the hearing of confessions would have been illicit on his part, although the absolutions would still have been probably valid by reason of a *titulus coloratus* which caused the people to go to him as they were accustomed to do, under the supposition that he had the jurisdiction.

PERSONAL JURISDICTION IN REGARD TO MARRIAGE FUNCTION

Qu. In our last Diocesan Conference the exponent of a *Casus Conscientiae de Matrimonio* referred in his solution of the case to the YEAR BOOK of THE ECCLESIASTICAL REVIEW for 1909 (pp. 188; 5b) as authority for the statement that a parish priest could

overstep the limits of his charge and, outside of it, marry his own people. When asked for the reason of this assertion, the defender of the case found himself unable to give any, whilst the new marriage law appears to state the direct contrary when it says: "the pastor, outside the limits of his parish, cannot validly marry his own or other subjects, without due authorization" (Cf. ECCL. REVIEW, Vol. XXXVIII, p. 200; 5).

A parish priest, if I understand the matter rightly, has *local* jurisdiction over all the points contained in the territory of his parish, and *personal* jurisdiction over all those who have a domicile or its equivalent within the limits of the same parish. Could personal jurisdiction mean something else?

Please answer as soon as convenient on the enclosed card and oblige. N. N.

Resp. The Decree *Ne temere* and all its phases, together with the *Dubia* subsequently proposed to the S. Congregation, were fully explained in the REVIEW and summarized in the YEAR BOOK for 1909.

Among the questions discussed in this connexion was that of *personal* jurisdiction in the matter of marriage functions. We refer our inquirer and his reverend brethren of the Ecclesiastical Conference to ECCLESIASTICAL REVIEW, Vol. XXXVIII (April, 1908), Dubium IX, p. 432; also Vol. XXXIX, (July, 1908), where an explanation of the foregoing Dubium by the Rev. Fr. McNicholas is to be found under the title "special extra-territorial jurisdiction," pp. 30 and 31, which will show the statement of the YEAR BOOK to be correct.

We have repeatedly stated that the Editor cannot undertake to answer privately or by postal card such queries as have been fully treated in the REVIEW. In nearly every case the reader will find explanation and solution of his doubts by consulting the indexes to past volumes. In matters of serious importance and particularly in expositions at Ecclesiastical Conferences it is not too much to expect that a complete set of the ECCLESIASTICAL REVIEW will be consulted for verifying statements made in the course of pastoral discussions, especially if the subject is one touching recent legislation and hence presumably explained in the later volumes of the magazine.

THE BENEDICTINES AND THE REFORM IN CHURCH MUSIC.

Whilst the Constitutions of the Benedictine Order exclude all other chant in their canonical services but the Gregorian plain chant prescribed by the *Motu proprio* of Pius X, the members of the Order by no means confine themselves to the study and teaching of uniphonic melody, but promote by every practical means the knowledge and use of harmony in the rendering of church music outside their own convents. This is quite in accord with the lines laid down in the Pope's Instruction on the reform of our church choirs.

At their recent conferences for promoting correct church music, held in Prague at the famous Emaus Abbey, the Benedictine instructors set forth the excellence of the Gregorian plain chant by such practical illustrations, each day, at the morning and vesper services, as to win the admiration of the very large classes of priests and musicians who had flocked there to hear the lectures and the interpretations. The auditors were from many countries, although the instructions were given exclusively in German and Bohemian.

Whilst the school's main course was taken up with illustrations of the different parts of the *Editio Vaticana*, the audience was instructed likewise in the attractive alternatives of polyphonic chant. Palestrina's *Missa Papae Marcelli* was among the compositions rendered with magnificent effect. The harmonies illustrating the lectures were performed in the church of St. Ignatius, since the Benedictine rule strictly binds its members to the use of Gregorian plain chant in all its churches. The example thus shown of breadth and toleration by the sons of St. Benedict who are the foremost defenders of the grand old Gregorian, as the norm of liturgical musical worship, deserves consideration and perhaps imitation from those who believe that what is best is the only thing that is good. Ratisbon and Solesmes may find ground for fraternal collaboration rather than for contending against each other.

THE RIGHT OF RELIGIOUS COMMUNITIES TO CONTRACT DEBTS.

In 1901 the Sacred Congregation of Propaganda issued a series of rules, called *Normae*, by which Religious Communities of simple vows were to be henceforth governed. The

Normae indicated the mind of the Holy See in respect of the economical as well as the spiritual management of these communities, and allowed for their distinctive differences as orders engaged in the work of teaching, nursing the sick, caring for orphans, etc., by suggesting that religious institutes should be provided not only with regular Constitutions to be approved, but with a *Directory* in which the Constitutions of the Order are interpreted and legitimate customs are incorporated for the guidance of its members.

Thus the *Directory* would serve for the guidance of individual members having responsibility, and especially for local superiors. Nevertheless a certain discretion had to be allowed to the latter in the government of houses and the management of economical affairs. It was found, however, that occasionally local superiors contracted debts which involved the higher ecclesiastical authorities. To obviate this the S. Congregation issued an Instruction [1] restricting the power of superiors of religious houses in general, that is those of solemn as well as those of simple vows, in the matter of contracting debts. Since the standard of valuation differs greatly in different countries, it became obvious that the debt limits on property in Italy or France could not be accepted for the United States. Accordingly the Holy See was requested through the Apostolic Delegate to modify the restriction. This has been done by Rescript just received from Rome, which we are requested to publish. The text of the document, incorporated in a letter addressed to the Archbishops of the United States, will be found above (page 593, under *Analecta*).

[1] See ECCL. REVIEW, Nov., 1909, pp. 609-14.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

I. General Topics.

1. Excavations. a. Mr. Macalister has finished his excavations at Gezer and completed the reports thereof.[1] He found pre-Canaanitic ruins, dating from c. 3000 B. C., and traces of a race akin to the Horites. The famous city of Gezer, on the Philistine plain, was inhabited by the Semitic Canaanites about 2500 B. C. Their high place is now clear; in the midst thereof are what Mr. Macalister considers phallic stones, indicative of one of the abominations which Jahweh took vengeance against. Another abomination was infant-sacrifice. In the earth underlying the temple-area of Gezer, was found a very cemetery of infants deposited in large jars; Mr. Macalister claims that the evidence is so positive as to leave no room for denial of the Canaanitic infant-sacrifices. His conclusion has the support of Père Vincent, O.P., of the famous Dominican School at Jerusalem.[2] In four cases, the bones in the jars showed some traces of fire. In all cases, the jars were full of earth. Generally the infants had been deposited in the jars head downward. It would seem that the infants were suffocated in the earth with which the jars were filled.

b. Another party of English excavators — Parker, Ward and Wilson—has undertaken to discover the Tombs of the Kings in Jerusalem. They will probably work underground as did Mr. Bliss in some of his very important excavations. Some fifteen years ago, Clermont-Ganneau conjectured that the turn in the Siloe tunnel was meant to avoid the Tombs of the Kings; this conjecture will lead the English excavators.

c. The excavations of the Assumptionists on the side of Mount Sion, not far from the Pool of Siloe, have brought to light an ancient mill and store-house for grain; all manner of measures have been unearthed, and from these we may expect some information in regard to the Hebrew dry measure.

[1] *Twenty-first quarterly report on the excavations at Gezer,—Palestine Exploration Fund.*

[2] *Canaan d'après l'exploration récente*, Paris, 1909.

2. Inscriptions. The eminent Jesuit epigraphist, S. Ronzevalle, S.J., professor of the Faculté Orientale de l'Université de St. Joseph of Beirut, continues to bring to light and to decipher new Phenician inscriptions. Some of these contributions to epigraphy are unfortunately written in Arabic.[3] In the *Mélange de la Faculté Orientale de Beirut*,[4] Fr. Ronzevalle published a new Hittite inscription which he had found in the neighborhood of Hamath, in Northern Syria. This publication led Professor Sayce to attempt a decipherment of the inscription. If the professor ever solves the Hittite mysteries, we may have further proof of the professor's own conjecture that the kings of Egypt and of Assyria and Babylon were the most notorious liars that have left records in writing. . . . The Gezer cuneiform tablet may change some ideas we had about the Siloe tablet; this latter is now thought by E. J. Pilcher[5] to belong to a later period than that hitherto hit upon, whereas the former is much earlier. The Gezer tablet is thought by Father Dhorme, the eminent Dominican Assyriologist of the Jerusalem school, to be a neo-Babylonian fragment. . . .[6] Evans still advances into the pathless realms of his Cretan inscriptions.[7] The Clarendon Press has published his first volume of *Scripta Minoa;* it treats of the hieroglyphic inscriptions as well as of the primitive linear writings which Evans discovered. It is fourteen years since he gave us an inkling of the wonderful discovery he had made of Cretan script.[8] Now he describes in detail these pictographs and pre-Phenician linear writings, gives us plates thereof, and studies the probable relation existing between these and other scripts of the Mediterranean basin. The pictographs Evans classes with the hieroglyphic writing of the monuments of Egypt. The crudest specimens, found in the archives of the palace of Knossos, are very dubious scratchings which Evans looks upon as contemporaneous with the hieroglyphs of the IV-VI Dynasties of Egypt,—i. e. as

[3] In the Jesuit Arabic review, *Al-Mashriq*, 1909. [4] III, 794.

[5] *Palestine Exploration Fund*, XLII, 32.

[6] *Palestine Exploration Fund*, XLI, 106.

[7] *Scripta Minoa, the written documents of Minoan Crete with special reference to the archives of Knossos*, by Arthur Evans, Oxford, 1909.

[8] *Primitive Pictographs and Pre-Phenician Script in Crete and the Peloponesus.*

documents belonging to B. C. 2800-2500. The earliest Cretan pictographs, which clearly have a conventional meaning, are assigned to the time of the XI Egyptian Dynasty. These hieroglyphic and conventional ideographic signs in time developed into two styles of linear script. Style A had a very considerable vogue about 1600 B. C.,—the time of the destruction of the palace of Knossos,—and is found commonly enough in central and eastern Crete. Style B is found only at Knossos, and is assigned to the 15th or 14th century B. C. The seemingly later style, B, is not evolved from A; the letters show an entirely different epigraphical evolution. It is probable that a new dynasty took possession of Knossos and introduced a new script. Mr. Evans thinks that the Phenician alphabet, whence all other alphabets are derived, is in its turn taken over from the Cretan script. He argues from the influence this script had in Greece, Cyprus, Egypt, Spain, Italy and, especially in Palestine and Phenicia. He tries to find points of approach between Phenician and Cretan writing. At times, it is only the hieroglyphic pictographs which seem to show an analogy with the Phenician letters; at times it is one or other of the linear forms which is seized upon by Mr. Evans in his enthusiasm. Of course, this is all pioneer work,—guess-work; it will, however, stimulate scholars in their effort to decipher the Cretan as well as the Hittite inscriptions.

3. Inspiration. Whilst our Catholic apologetic leaves us with clear and definite ideas about the fact, nature, and extent of the inspiration of Holy Writ, Protestant apologetic is fast becoming more and more obscure and indefinite on this important question. We prove that Matthew, Mark, Luke, and John, considered as historical documents, are worth at least as much as are the historical writings of Livy, Caesar, and others of that time; if the historical documents, called Mt., Mk., Lk and Jn., have no worth, then we have no historical documents whatsoever to give assent to. With such documents, then, we prove the fact of the divine embassy and message of Jesus; his deposit of the divine message in a living teaching body, which should never cease to be nor ever err in teaching; we find that teaching body to be the Catholic Church; on the unerring authority of that Church, we know the fact, the na-

ture and the extent of inspiration. Our test of inspiration is the only test which right reason dictates. Since the days of Luther, Protestants have been advocates of either the Book-test or no test. Many are so blind in their adherence to the "Bible and nothing but the Bible" as to stultify themselves by saying: "Perhaps the best theory of inspiration is no theory."[9] Dr. Gerald Birney Smith, of the University of Chicago,[10] rejects the Catholic test of inspiration as no test at all; though he admits that our Catholic apolegtic was clearly that of Irenaeus — according to Harnack's chronology, A. D. 181-189[11] — and of Tertullian, — c. 194-221.[12] The Lutheran test, until lately the almost universally admitted Protestant test,—i. e. the Book-test,—Dr. Smith rejects as untenable. Only one Protestant is known to have fairly and squarely applied the Lutheran and Calvinistic test to Holy Writ. The German theologian, Gess,[13] marked out those parts of the Bible which "preach Christ" (Luther's test) or "evoke the inner testimony of the Spirit" (Calvin's test). The result is that large portions of the Bible are said to be uninspired. Protestants of Dr. Smith's type are no longer satisfied with so subjective a test of inspiration. They realize that it is the very same subjective test which makes the Quran to be the Word of God to the Muslim; "Science and Health" to be the God-given book of Eddyites. Why, great portions of the legal codes of Leviticus and Deuteronomy are not in the least soul-uplifting as are the "Dies Irae" and "Lauda Sion"! Dr. Smith finds that the theory of inspiration of the Bible stands no test. "Historical investigation makes it impossible to draw a sharp line between the books of the Bible and other writings as respects their claim to divine inspiration. We have in the Bible exactly what we have outside, so far as evidence goes,—viz. some writings which allege that they were produced under the influence of divine inspiration and others which make no such claim". The Bible is set on the very same level as the writings of

[9] Dr. Augustus H. Strong, *Systematic Theology* I, 211; with such a test of inspiration, Dr. Strong's systematic theology is rather unsystematic.

[10] *Biblical World*, September, 1910.

[11] *Haer.* III, 1-4.

[12] *De Praescript. Haer.*

[13] *Die Inspiration der Helden und der Schriften der Bibel*, 1891.

Joseph Smith, Madam Blavatsky, and Mrs. Eddy. "This does not mean that inspiration is denied to the Bible. It simply means that we cannot put the writings of our canonical Scriptures in one class and declare them to be inspired throughout, while all other literature is declared to be uninspired". Dr. Smith is a Baptist minister and Associate Professor of Dogmatic Theology in the University of Chicago. Will his students have the heart and hardihood to distribute Bibles to the heathen Chinee?

We are now better able to understand the "New Type of Christianity" which the editors of the *Biblical World*, the official organ of the Baptist theological faculty of the University of Chicago, presented to us in the July issue of that review. This new type of Christianity is to be something new,—altogether new. "The new type of Christianity will be scientific; it will be ethical; it will be social and altruistic; will it be religious? It will not be the religion of authority; will it be the religion of the Spirit?" So end the Baptist editors of the *Biblical World* in their leader for July. The tone of their article makes one fancy that they mean to imply a negative answer to both queries. The religion of the future will be no religion at all. This new Christianity is characterized by its thoroughgoing acceptance of the maxim of St. Paul "Whatsoever is true". Hitherto, since the days of Jesus, and of Paul, the editors think that there has not been a very widespread allegiance to this principle. To-day, Christianity shows its allegiance to the principle of Pauline Christianity in a thoroughgoing acceptance of all the results of scientific study. "If there be a controversy between Genesis and Geology, the new Christianity will stand with Geology. The record left in the strata of the earth cannot be impugned by a poet of the prescientific age". That is all the writer of the Mosaic cosmogony was,—"a poet of the prescientific age"! That the record of Genesis cannot stand firm alongside of the record of the strata of the earth, goes without the saying wherever this new Christianity reigns,—for instance, in the Baptist theological faculty of the University of Chicago.

Old Testament.

1. Text. Students of the Bible have found the critical edition of the Hebrew text by Kittel [14] an indispensable aid. New aid is to be given by the critical edition of the Hebrew Bible which the British and Foreign Society is now publishing. Ginsburg has been chosen as editor. He has given proof of his critical acumen in his work on Massorah. Like S. Baer and Fr. Delitzsch, he left the tracks of those colossal collators, Kennicott and De Rossi, and confined himself to very detailed and critical study of a few MSS. In editing the Hebrew Bible, we may be sure, Ginsburg will insist rather on the important variants than on those which little interest us, and will collate rather a few of the really valuable MSS than a host of those which only bewilder one. The Book of Isaias has appeared.[15] Seventy MSS have been collated; to them a special notation is given. Old methods are departed from: for instance, a word of the text is without points whenever a Lesser Massorah in the foot-notes suggests a Qere or a Kethibh. Ginsburg's edition of the Hebrew text will rank with Kittel's and with the volumes that have appeared of Haupt's Sacred Books of the Old Testament.

2. Septuagint Version. Professor Sanders has published the first of the Freer MSS.[16] The owner of these Greek MSS of Deut.-Jos., Psalms, the Gospels and the Pauline Epistles will present his treasures to the Smithsonian Institution. The Washington MSS of Deut.-Jos. is to be called θ, and is assigned to the fifth century. The text of Deut. seems to have affinity chiefly with that of the Alexandrian (A) and Abrosianus (F), less so with the Vatican (B); whereas the text of Jos. is said by Dr. Sanders to be more akin to B and A than to F. He points out various Hexaplaric elements in the text. However, Dr. Goodspeed of the University of Chicago is not at all convinced by this Hexaplaric evidence.[17]

3. Historicity. a. *Explicit citations.* A new theory is put

[14] Leipzig, 1906.

[15] *Isaias, diligenter revisus juxta Massorah atque editiones principes cum variis lectionibus e MSS atque antiquis versionibus collectis* a C. D. Ginsburg, LL.D., London, 1909.

[16] *The Washington Manuscript of Deuteronomy and Joshua.* Macmillan, 1910.

[17] *Biblical World*, Sept., 1910.

out by Dr. Euringer [18] to explain the perplexing chronologies of Genesis. The chronologies are citations, not implicit, but *explicit citations* of earlier documents which the final redactor takes no responsibility at all for. The inspired redactor of Gen. V does not intend to state his list of Sethites as an historical list; but merely as an *Urgeschichte*. This is a little like an *a priori* prejudice: there are historical errors in the Bible, and some one beside the hagiographus must bear the blame for them. Dr. Euringer thinks he has quite escaped the Biblical Commission's decree of 13 Feb. 1905, on implicit citations. Maybe he has. But has he escaped the decree of 23 June, 1905, on the historicity of historical parts of the Bible? If we may blame a previous document for all seeming misstatements of fact, and allow the inspired redactor to have no responsibility for such seeming misstatements, the solution of historical difficulties in early books becomes an easy matter, but the whole historical worth of the Bible becomes a worthless matter.

b. *Pan-Babylonianism.* Father Kugler, S.J. has lately issued his second volume on Assyrian and Babylonian astronomy and astrology.[19] He is Professor of Astronomy at the Jesuit scholasticate of Valkenburg and has gone in for Assyriology expressly to interpret the documents of Assyria and Babylon from the standpoint of an astronomer. In his very first effort, Father Kugler proved that Winckler was wrong in fundamental assumptions. Assyriologists are still enjoying the plight of the Pan-Babylonian protagonist. Winckler's theory was that the characters and stories of pre-exilic O. T. narratives were taken over from Assyria and Babylon and were merely sun-myths, moon-myths and star-myths. Thus Jacob turns out to be only a Babylonian moon-god; his four wives are four phases of the moon; his twelve sons are the twelve lunar months, etc. All this is in due time brought into the N. T. narrative; so that the Marduk's mythological doings are seen attributed to the Christ. It all works out nicely, though nothing is proved. Now the Jesuit astronomer comes into the arena and shows that Winckler has

[18] *Die Chronologie der Biblischen Urgeschichte*, Münster, 1909.

[19] *Sternkunde und Sterndienst in Babel. Assyriologische, astronomische and astralmythologische Untersuchungen.* I Buch: *Babylonische Planetenkunde.* II Buch: *Babylonische Zeitordnung*, I Teil, Münster, 1909.

established his whole explanation of Babylonian mythological religion upon an ignorance of Babylonian astronomy and astrology. He assumes that the Assyrians knew the precession of the equinoxes.[20] Father Kugler shows most decidedly, but with a technicality that only an astronomer may follow, how wrong is this assumption of Winckler; with the methods then in use, the Assyrians could not possibly have known the precession of the equinoxes. To have known this astronomical fact, they must needs have made observations for centuries and centuries; there is no record that such observations were made, preserved and afterwards studied. Quite the contrary, astronomical documents, which reach within a few centuries of our era, show conclusively that the Babylonians could not possibly have had so accurate and precise information as that of the precession of the equinoxes. The fancies of the Pan-Babylonian School of Biblical interpretation will now have to seek new foundations for the imposing superstructure of their airy theories.

c. *Again the Deluge.* Professor H. V. Hilprecht of the University of Pennsylvania has caused some stir by the claim he makes for his deluge-tablet.[21] The Professor's laudable zeal to prove the historicity of the Genesis narrative of the deluge has led him into very far from laudable methods. This thirteen-line fragment was found by Professor Hilprecht among the Nippur Temple documents. Only eleven mutilated lines could be made out at all. These the Professor restored from the Biblical narrative. In so doing he has become a laughing-stock to some of the critics. It would have been so much more sensible, not to say scientific, to have made the restorations with the aid of the three Assyro-Babylonian recensions of the story now extant,—the XI tablet of the Gilgame's epic, the Scheil fragment, and the Haupt fragment.[22] J. D. Prince and F. A. Vanderburg[23] deny almost every claim made by Professor Hilprecht save only that he has discovered a deluge-story. They reject the early date,

[20] *Die Keilinschriften und das Alte Testament*, 1902, p. 13.

[21] *The Earliest Version of the Babylonian Deluge Story and the Temple Library of Nippur*, Philadelphia, 1910.

[22] For the three documents, see Dhorme, *Choix de Textes Religieux Assyro-Babyloniens*, 1907, p. 100.

[23] *American Journal of Semitic Languages and Literatures*, July, 1910, pp. 201-252.

—B. C. 2100; object to his unwarranted insertion of Biblical words into the narrative; and deny that this new deluge-fragment is better proof of the historicity of Genesis than are previous records of the Babylonian deluge-story. Professor Hilprecht's fragment they consider to be a mutilated and abbreviated variant or summary of the Babylonian deluge-story published by Paul Haupt.[24] Father Condamin, S.J.,[25] has pretty much the same doubts about the conclusions of Hilprecht, though he expresses these doubts without any of the cocksureness which an Assyriologist at times assumes. He deems the Scheil fragment still our oldest Babylonian witness to the deluge-story; since it bears the name of AMMISDUGGA, King of Babylonia for twenty years from c. 2000-1950 B. C. T. G. Pinches, Lecturer on Assyrian to the University of London, judges from the script that the new deluge-fragment belongs to the late Hammurabi period.[26] He cites Professor Clay as assigning the document to the Kassite period,—i. e. later than 1700 B. C. Fritz Hommel, Professor of Semitic Languages in the University of Munich, surprises us by accepting the conclusions of Hilprecht.[27] Hommel sets the document at 2200 B. C. One fact is noted by Hommel, which will have to be taken into account in Biblical exegesis. In the well-known Assyrian recension of the deluge-story, belonging to Sardanapal's library,—700 B. C.,—the sender of the deluge is *En-lil*, the Bel of Nippur, whereas the saviour of Noah is *Ea*, the supreme god of Chaldea. There was an evident antagonism between the Assyrian and Babylonian supreme God. It was the Zeus and Poseidon jealousy in an Assyro-Babylonian setting. Here, however, in Hilprecht's recension, it is one and the same deity who sends the flood and saves the Babylonian equivalent of Noah. As the Hilprecht document is admitted by all to be older than the Assyrian account of the flood, we may at least congratulate him that his find will be cited as a proof that the pantheon-squabble of the Assyrian account is a distortion of the primitive narrative which is saved from such distortion in the inspired account of Genesis.

WALTER DRUM, S.J.

Woodstock College, Maryland.

[24] *Das Babylonische Nimrodepos*, 1884-1891, II, 134.

[25] *Recherches de Science Religieuse*, July-Aug., 1910, p. 406.

[26] *Expository Times*, 1910, May, p. 364.

[27] *Expository Times*, May, 1910, p. 368.

Criticisms and Notes.

THEOLOGIA MORALIS auctore Augustino Lehmkuhl, S. J. Duo volumina. Editio undecima, de integro revisa, refecta, adaucta. Cum approbatione Rev. Archiep. Friburgensis et Superior. Ordinis. Friburgi Brisgoviae, sumptibus Herder, St. Louis, Mo. MCMX. Pp. xxix–900 and xv–950.

It is fully twenty-seven years since Father Augustine Lehmkuhl issued the first edition of his *Theologia Moralis*. The work took first rank among the manuals for the use of our theological schools at that time, and it is computed that about forty thousand copies of the book are at present in use among the clergy. The reader may easily imagine the influence the work has exercised upon our generation of priests throughout the Catholic world in moulding or at least modifying in many respects the opinions of the teachers of public morality and the direction of consciences. Assuredly the principles of morality cannot change. They are based upon the natural and positive law of God. But the object of moral theology is not so much to set forth the laws or even the principles upon which these laws are based, as rather to demonstrate and vindicate their correct application to the thousand varying circumstances and conditions of life in which self-interest and prejudice combine to obscure man's vision of right and good.

Of late years these circumstances and conditions have in so many cases assumed new forms that the old traditions appeared to have lost the force of historical illustrations, and our appeal to them for the vindication of conduct has often been in vain. "Tempora mutantur" has often been quoted as proof that the old practices were better than the new; but the changes that have come upon our generation in the social, and hence the ethical, order are so great and startling, so overwrought with novelty of knowledge and material utility, that we wonderingly yield to the claims of the champions of progress, and have become optimists where our fathers were inclined to pessimism. Whether or not it be true that the standard of living is higher and the conditions of morals are more favorable to the attainment of man's end, because of the increased popular knowledge and the growing opportunities for its practical application, it is undeniable that we have been obliged to change our judgments

in many ways regarding the value of human motives and their effects upon private and public life.

Nothing perhaps in the history of Catholic morals shows this more clearly than the numerous reforms that have been inaugurated in matters of ecclesiastical discipline by our present Sovereign Pontiff Pius X; that is, when we study these reforms in their actual and ultimate results. A comparison of the present edition of P. Lehmkuhl's *Theologia Moralis* with the first edition published in 1883, will produce a like conviction. Important changes can be traced through all the ten revised issues since then; but in this last, the eleventh edition, they are so numerous and so important as to justify the venerable author's statement that he was induced "*hoc theologiae moralis opus integre recognoscere et quasi de novo formare*".

The changes arise, as already intimated, not solely from the issue of new decrees, but from new conditions of society and from the altered methods of scientific study and practice in the government and direction of souls. It is not necessary here to trace these conditions or to test the value of the reasons that make the new departure in the study of morals a necessity for the priest and the candidates for the ministry. The REVIEW itself has borne continuous testimony to these things, and its pages are devoted to their inculcation and demonstration. It will suffice to mention here that the leading chapters in Father Lehmkuhl's work, such as those which treat of Free Will (*de libero arbitrio*), the distinction between mortal and venial sin, the treatment of contracts and the laborer's rights and duties, the functions of wealth, monopoly, and insurance, and kindred topics, have been written anew and with a view to solve the great problems of socialism and democracy. On the other hand, there are many questions on the inner life and discipline of the Church that have received an entirely different treatment in view of recent legislation. Thus the chapters "de notione et efficacitate Sacramentorum; de S. Communione ejusque frequentia; de applicatione SS. Missae atque Missarum stipendiis; de Extrema Unctione; de Sponsalibus et Matrimonio eorumque nova forma," are discussed from the standpoint of the new laws. These are almost radical changes, although the old method and logical order of exposition have been justly retained. The revision is still going on, and new additions will soon be required even to the present contents of the two stately volumes. But the chief need of the cleric who must lay aside the old manuals and their disciplinary indications has been served well, and it will be comparatively easy to keep oneself informed of modern church law and safe pastoral practice with this edition in hand.

THE CHILDHOOD OF JESUS CHRIST according to the Canonical Gospels. With an Historical Essay on the Brethren of the Lord. By A. Durand, S. J. Authorized translation. Edited by the Rev. Joseph Bruneau, S. S., D. D. Philadelphia: John Joseph McVey. 1910.

The subject of the Virgin-birth of Christ has become the test problem upon the proper solution of which modern apologists are bound to lay chief stress in their appeal to the historical evidence for Christianity. Numerous works have appeared recently challenging the validity of that evidence; and in truth the trustworthiness of the Gospel narrative, regarded as a faithful record by competent and honorable eye-witnesses, is open to doubt on the part of the critical historian, at least in this that the evangelists were not, personally, in position to do more than write down a tradition of facts that had occurred half a century before they wrote, and at a time when they knew naught of the immediate family to which the Messiah belonged. The sole basis for their belief and that of after ages must be sought in the value of the tradition, prophetically announced, and in a manner guaranteed by promise of the Christ Himself to the Church founded by Him, that the doctrine of the Gospels is inspired truth and that the interpreter of this truth is the Church speaking through an authorized tradition. This tradition teaches that Christ was conceived of the Holy Ghost and born of a Virgin. To demonstrate the historicity of this tradition and to point out the futility of the artificial criticism which seeks corroboration chiefly from the silence of ancient records or of certain assumed circumstances attending the composition of the Gospel texts, requires considerable erudition, and a gift of sound logic, as well as of the critical faculty by which the sophistry of modern rationalism is laid bare. Father Durand has done the lovers of the Gospels in their original form and interpretation very good service in this respect.

Several years ago the *Revue pratique d'Apologétique* published a series of papers by our author dealing with this subject. The present volume is not exactly a republication of these articles, but a digest of them, amended and improved. They are grouped in six divisions, as follows: Preliminary statement regarding the conditions on which the defence of the Catholic dogma of Jesus's Virgin-birth rests in the present state of historical investigation; history of the dogma; modernist errors on the subject; critical value of the testimony taken from the Gospel records; comparison of the other sources of evidence furnished by the New Testament writings in general; credibility of the dogma on logical and historical grounds.

A complementary part of the volume deals with the interpretation

of the phrase "Brethren of the Lord", as used by the Apostolic writers. This phrase has been variously distorted by rationalist interpreters into an argument against the fact of the virginal birth of Christ. Father Durand is very happy in the way he sums up the Patristic evidence. The conclusions he points as flowing from the dogmatic tradition since the Apostolic age are cogent. The volume is a valuable addition to the literature dealing with the private life of Christ as distinct from His public career, by which He demonstrated and enforced His Messianic mission. The book is excellently printed, and the publisher as well as the translator are to be commended.

SCRIPTORES ORDINIS PRAEDICATORUM (Echard et Quetif). Picard et Fils, Paris. 1910. Two fascicles, pp. 160, folio.

The vocation and labors of the bibliographer are no longer held up to ridicule, as when the De Backer Brothers were taunted by men utterly incapable of ever duly appreciating the academic utility of such a noble work as the *Écrivains de la Compagnie de Jésus*. It is a sign of the change of scientific temper to find that the name of Charles Sommervogel, who carried the pinnacle of that temple higher, is held in universal esteem among contemporary scholars. Men like Uquarte and Masure do not deem it labor lost to lavish talent and industry of the first order on the completion of that same ever-growing catalogue.

This "pietas filialis" of the Jesuits has so far overcome the "ama nesceri" of the Sulpicians that M. Bertrand, in his "Bibliothèque Sulpicienne," has proved the paternity of many books on which generation after generation of seminarians have been reared in piety and learning. The recent labors of Cabrol, Morin, and others give fair promise that Dom François and Ziegelbauer will finally be brought up to date. And Goovaerts, in his *Écrivains, artistes, et savants de l'ordre de Premontre*, is showing an unbelieving generation that the Premonstratensians have a literary past of which they may well be proud. Indeed the many bibliographical repertoires appearing in our day would go far to convince Eugene Field, were he still with us, that scholars are fast becoming inoculated with the bibliomaniac's "catalogitis" which he himself so much delighted in.

Now Père Coulon's continuation of the *Scriptores Ordinis Praedicatorum of Echard and Quetif*, coming as it does in the fullness of time, satisfies a want and answers an oft-expressed desire. At the same time it proves that the Dominican Order, even in the darkest days of its history, did not go counter to its native literary

instinct. For when Ambrose Gozzio, in 1605, drew up a list of two hundred and fifty-six Dominican authors, in his valuable and rare "Catalogus Virorum ex familia Praedictorum in litteris insignium", he forestalled those modern critics who see a rule of the Order, always and everywhere observed, in the counsel of Humbert de Romans apropos of the inadvisability of the multiplication of books at the hands of the Friar Preachers. Besides, Gozzio afforded a model of method and treatment to Echard, whose two portly tomes in folio leapt immediately into fame on their appearance in 1719. The manner of writing history has changed much since then, but Echard's classic work is looked upon even at this day by so unfriendly a critic as Charles V. Langlois as "the best of the numerous literary histories of monastic orders", which, he goes on to say, "is of capital importance for the history of the Latin literature of the later Middle Ages (to which the writers of the Order of St. Dominic have contributed so generously)".

Coulon, who contemplates a second and revised edition of the two tomes of Echard when his own supplementary volumes shall have carried the literary history of the Order up to our own times, was well advised in adopting his predecessor's method of treatment. For Echard can never be supplanted and superseded, but only overhauled and continued. Hence we find in the two handsomely-printed fascicles before us, that the chronological order has been closely adhered to, each writer receiving a full biography, together with a carefully-dressed list of his printed works with successive editions, editors, translations; and also a minute enumeration and description of his unpublished works and their present whereabouts. Each statement vouchsafed by Coulon is based on the most reliable sources, generally drawn from the official registers of the Order, which are a "mare magnum" on which no other adventurer hitherto has dared out so far. Indeed only the genuine scholar will not lose patience with the finical fullness and fecundity of Coulon's footnotes. Finally each sketch of the various Dominican authors here enumerated, is followed up with references to standard printed authorities, such as Martinez y Vigil, Denifle, Chapotin, von Löe, Reichert, Berthier, and others. Frequently too, unpublished manuscript continuations of Echard, such as those of Villa Nueva and Allegranza are heavily laid under contribution.

As can be seen at a glance, the work is conducted in the most rigid German spirit of historical research—which is just what we should expect from a scholar who won his spurs gloriously as "Privat Dozent" at the Catholic University of Fribourg in Switzerland under the sharp eye of that polyhistor, Père Mandonnet, O.P.

The work before us shows a vast improvement over the tentative essays at a completion of Echard, as outlined and partially conducted and executed—thank God, however, only for private use and circulation—by first-rate scholars like Bonnetty and Ligiez. That much will escape Coulon need cause us no distrust in his powers and facilities for research—Dominican libraries have always been the first resort of literary pilferers and robbers, and despoilers. That our author has succeeded in ferreting out whatever still remains and is reclaimable, hidden though it be, can be seen from the two instalments before us. And when he shall come to the reëditing of Echard's two tomes in a second edition, we may look for some really astounding additions and revelations. In one Roman library alone Coulon has discovered so far more than two hundred names of authors unknown to Echard—and he has yet to work through that finest and richest of theological Roman libraries—a veritable treasure trove and store-house of Dominican scholarship and authorship—the Dominican "Biblioteca Cassinense", which the New Italy has sequestrated.

Up to the present time six thousand works have been found and catalogued, whose existence was undreamt of by Echard—and hundreds still remain unknown, especially in Spain, as the present reviewer learned for himself last summer. D. O. P.

THE CATHOLIC ENCYCLOPEDIA. An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. Edited by Charles G. Herbermann, Ph.D., LL.D., Edward A. Pace, Ph.D., D.D., Condé B. Pallen, Ph.D., LL.D., Thomas J. Shahan, D.D., John J. Wynne, S.J. assisted by numerous collaborators. In fifteen volumes. Volumes VI, VII, and VIII. New York: Robert Appleton Co.

The remarkable work being done by the editors of the *Catholic Encyclopedia* does not appear to lose in vigor; and while prophecies as to the completion of a work which makes exceptional demands on present conditions of Catholic scholarship among English-speaking peoples would be presumptuous, despite our recognition of the American spirit of enterprise which directs and urges the labors of the contributors, it is no stretch of optimism to say that the owners of the first eight volumes feel a sense of confidence that they will soon be in possession of a literary treasury whence they may draw without fear of a break in continuity or want of completeness.

Taking merely the material contained in the last three volumes

as a whole, the distinctly Catholic attitude it assumes, the complete and unbiased knowledge of Catholic questions it presents, and therefore the multitude of current erroneous notions, historical, philosophical, and doctrinal, which it confutes, not only to answer the adversaries of Catholic faith, but to set right and broaden the judgment of the faithful whose intellectual perceptions have been directed along lines of one-sided traditions rather than upon any critical basis of just discrimination—keeping these facts in mind, we confess our unstinted admiration of the courage and ability of the men who have fathered and fostered the undertaking up to the present. Regarded as an aid to the defence of Catholic principles, Catholic doctrine, and Catholic methods in the realm of social and educational life, especially in America, the value of the *Catholic Encyclopedia* is simply incalculable; and seen in this light the reviewer loses that habitual inclination which urges him to speak of the articles in detail, as the critic is wont to do and is expected to do.

Criticism is undoubtedly in place with regard to such a work. Indeed it would be a regrettable neglect, were scholars who can point out flaws in the statements or the treatment of one or other among the many and various articles brought together in such a library of universal religious knowledge, to remain silent. But such criticism must be positive and constructive, and for that purpose it needs to be accurate, complete within its scope, and unbiased. Only so can it be helpful. The criticism which simply confines its strictures to the pointing-out of defects comparatively trivial, like the scars on the trunk of a healthy fruit tree, or those which could not have been avoided, or cannot be remedied, is not merely futile but hurtful to a cause that demands coöperation rather than sententious criticism. It is no secret that some of the men who have been engaged, heart and mind, in this work from the outset, have labored and still do so at the sacrifice of health and other equally important considerations affecting their personal interests. If this fact is a guarantee of the highest order for the continuation of the work, it also places our sense of appreciation on a plane above the mere market valuation set on a great and useful literary work. It is well to realize that this monument of Catholic activity is a boon not only for our own generation but for those to follow, in its championship of truth, of Christian morals, and of a lofty standard of perfection in the highest art of living.

THEOLOGY OF THE SACRAMENTS. A Study in Positive Theology. By the Very Rev. P. Pourrat, V.G., Rector of the Theological Seminary at Lyons. Authorized translation, from the third French edition. St. Louis, Mo. : B. Herder. 1910. Pp. 417.

The Holy Father in the Motu Proprio recently addressed to the bishops of the Catholic world (see above, p. 594 ff.) lays stress upon the need of the study of positive theology in our seminaries. Now the doctrine of the Sacraments is, so to speak, the distinguishing mark of true Christianity as maintained in the Catholic Church against the many sects that claim Christ as their founder and teacher, while they repudiate the sacramental system of theology. Goethe in one of his essays refers to this distinctive feature of Catholic Christianity as a promise of the perpetuity and influence of the Church in human society, and he notes the decay of living faith among the Protestants of his time as an argument of the unwisdom of the "reformers" in discarding the sacramental ministry.

The learned rector of the Lyons Seminary traces the development of dogma in the theology of the sacraments and thus brings the historical progress of religion into harmony with the logical development of doctrinal definition. His actual method, however, does not hold to the chronological order, but rather to the topical form and process suggested by the definitions of the Council of Trent. Some of the expressions employed by the author might lead to the suspicion of his favoring the view of the recently condemned Modernism. Thus, he speaks of "the Church becoming conscious of her dogma"; but these forms are quite intelligible and interpretable of the true Catholic position defended by Newman and others. The order observed in the work is first to examine the various definitions of Sacrament by the early Fathers and by the Scholastics; and next to analyze the composition of the sacramental rites. The chapter on the efficacy of the Sacraments and on the sacramental character are thorough in their treatment and quite exhaustive. Similarly, the question of the number of the Sacraments and their correspondence to the various needs of the spiritual man in his fallen condition, as contrasted with the Protestant and schismatic systems of supplying these needs, is dealt with in a satisfying and uncontroversial manner. The last chapter is devoted to a discussion of the intention of the minister and of the recipient of the sacrament, presenting the varying phases of teaching from the fourth down to the thirteenth century, also the subsequent controversies, concluding with a clear statement of the qualities required in the intention of minister and recipient. The volume is surely a valuable addition to our theological literature in English.

SAN CARLO nel Terzo Centenario della Canonizzazione MDCX—MCMX. Ediz. della "Scuola Cattolica," periodico mensile publicato per cura della Pontif. Facolta Teologia di Milano. (Luglio–Agosto.) 1910.

A volume which embodies the characteristic activity of St. Charles Borromeo, applied to the needs and conditions of the present day, comes with especial grace on the occasion of the third centenary commemoration of his canonization, from the theological faculty of the Archdiocese of Milan, and under the patronage of the *Scuola Cattolica,* which admirable periodical has for nearly forty years represented the cause of Catholic higher education in Italy. The full significance of this enterprise in its historical and apologetic aspect is understood still better when we view it in connexion with the National Catechetical Congress, held during the first week in September as a part of the great Borromean celebration, by direction of Cardinal Ferrari, the zealous and enlightened Archbishop of Milan.

The portrait we have here of St. Charles adds new light, as the result of historical research, to an appreciation of the great reformer of ecclesiastical discipline, whose exemplary work as bishop neutralized for a time the ravages of Lutheran revolt against ecclesiastical authority, and pointed the way for a practical realization of the pastoral discipline prescribed by the Council of Trent.

St. Charles and his attitude toward Catholic dogma; St. Charles as the reformer of morals; St. Charles in the exercise of his pastoral office; the pedagogical standard of St. Charles; St. Charles as a master of ascetical teaching, illustrated by a collection of some of the chief spiritual maxims of the Saint; St. Charles and the social question; St. Charles as an organizer of social institutions; St. Charles as a preacher; St. Charles as the upholder of liturgical antiquity and his estimate of the Ambrosian in relation to the Roman rite; St. Charles as the patron and promoter of Christian art—these are some of the chief questions discussed by men of learning and pastoral experience whose appreciation of the genius of St. Charles is unquestioned.

There is also a touch of the polemical in the work, in a chapter entitled "A proposito di alcune accuse contro S. Carlo", which deals chiefly with the aspersions made by some medical authorities against the pastoral enactments of the Saint during the great plague in Milan.

A large part of the volume is devoted to critical notes and discussions, alike practical and interesting. The reform of the Pontifical court, the question of Seminary training, the relation of St.

Charles to his neighboring bishops, the Saint's political interference, his devotional prepossessions, and various questions of ecclesiastical discipline, are all discussed by different writers, who in some cases offer hitherto unpublished documents as a contribution toward a fuller understanding of the Saint's influence in his day, and of the value of his example as a lesson to posterity. The concluding portion of this volume of 373 pages presents a summary of Borromean hagiography, including, besides references to biographical sketches and works of a more solid character, periodicals and pastoral instructions dealing with the life of the Saint. The work ends with the text in Italian of the recent Encyclical *Editae saepe* of Pius X on St. Charles.

SOCIAL AND MENTAL TRAITS OF THE NEGRO. Research into the Conditions of the Negro Race in Southern Towns. A Study in Race Traits, Tendencies, and Prospects. By Howard W. Odum, Ph. D. New York: Columbia University (Longmans, Green & Co., Agents; London: P. S. King & Son.) 1910. Pp. 303.

The title of Professor Odum's contribution to the Columbia University series of "Studies in History, Economics, and Public Law", proposing, as it does, to describe the conditions of negro life in the Southland, and, by presenting qualitative, specific, concrete results, to interpret the Negro problem and to some extent suggest means by which it may be solved, should arouse the expectant interest of the Catholic missionary and educator in the United States. The Catholic authorities have taken up the Negro problem in earnest, and there must be some actual and concrete results from the activity of the Commission for the Catholic Missions among the Colored People, the Society for the Propagation of the Faith, and the efforts of the Holy Ghost Fathers, and such incorporated associations as that of St. Joseph's Society for Negro Missions, not to speak of the efforts of individual priests in the various dioceses.

We have looked for some account of these agencies in the two main chapters of the volume before us, dealing respectively with the Negro Church and Religion, and the Negro Schools and the Education of the Negro. But the author's list of the religious denominations among the Negroes makes no mention of Catholics; nor is there any suggestion to indicate that the Church by her methods could enter into the work of bringing moral influences to bear upon the elevation of the Colored race, although religion is expected to do this work as viewed by Professor Odum. No doubt his opportunities for observation were limited, however thoroughly he may have used

them, and the excellent authorities whom he quotes seem to have confined their coöperation to suggestions of method and to criticisms dealing with the scientific arrangement of the matter rather than with the comprehensiveness of his scope or the correctness of his analysis.

But apart from this omission, which incidentally indicates that the author underestimates not only the value of certain moral factors in the education of the Negro, but likewise the extent of their actual existence, the work gives the reader a good insight into the domestic life of the Colored population in Southern communities, and of the social status, the peculiarities of temperament and mind, and of the moral conditions that prevail among the descendants of our former slave population. The author does not share the views of race equality of whites and blacks, advocated by the theorists of philanthropy. He disapproves of the methods of education which are based on the principle that training and association will bring the Negro to the level of the White man. He points out that the schools operated under this system have effected a deterioration in the tendencies, and moral as well as intellectual habits, of the Negro (pp. 41 ff.), although he insists that supervision by White teachers is absolutely essential, so long as the Negro remains weak in self-control and self-direction.

From the moral and intellectual inferiority of the Negro—which does not imply the absence of a certain quality of religious sentiment based on emotionalism, or of the gifts of memory and imagination, together with the instincts of fitness and accommodation—the conclusion that he is given to immorality and crime above the White is natural enough. The statistics collected by the author, showing the comparative tendency to crime among White and Black people are not, of course, absolutely conclusive against the Negro, if we allow that the Caucasian is in most Southern communities the authoritative judge of the criminality of his Black fellow citizen. But Professor Odum also points out that the conventional judgment exempts the Negro from being charged with judicial guilt in many cases where penalty fastens upon a White man.

It will be a surprise to many to learn that disease is more prevalent among Negroes than among Whites under like conditions, and that the physical deterioration of the former is gaining over that of the Caucasian race.

The solution of the so-called Negro problem, according to our author, does not lie in the indiscriminate amalgamation of the two races, nor in the application of the same laws of conduct and education to the Negro and the White, but rather in a discriminating

system of government, social, pedagogical, and moral, which must take its start in the distinct and separate educational method of the Negro child. And to this end tend Dr. Odum's suggestions throughout his volume. He is not a great admirer evidently of the Negroes, or of their present status in American society, but he is none the less opposed to all pessimistic conclusions regarding the future amelioration of the Black race and the possibility of its social coördination in the commonwealth of the United States. It might be of advantage in helping the practical utility of Dr. Odum's suggestions if it were pointed out by some competent Catholic writer familiar with the Negro problem, what the Church has to offer toward its actual solution in the United States.

Literary Chat.

Father John E. Graham (Baltimore) publishes a collection of short articles on ethical topics which make excellent reading. They contain, as he says in his preface, "the principles of the strenuous life applied to social morality", treating of such subjects as the Binding Force of Taxation Laws, Extra Legal Compensation, The Uses of Pain, Parental Responsibility, Hypnotism and Crime, Ethics of Suicide, Sure Test of True Goodness, Woman's Power for Good, the Sacredness of an Oath, Moral Feature in Journalism, the American Snob Abroad, and a host of other living topics involving actual problems of conscience. The fact that all of these papers appeared in the (Baltimore) *Sun* gives warrant of their true value from the practical and the literary point of view. (Kreuzer Bros., Baltimore.)

That "clear ideas can be expressed in a few words", though "the strength of a proof may be lost by compression", is demonstrated by its own object-example in a brief pamphlet issued recently by the International Catholic Truth Society (Brooklyn, N. Y.), but published by the Catholic Truth Society, London. The title is *What the Catholic Church is and What She teaches.* It is enough to say that the author is Ernest Hull, S.J., the learned and versatile editor of the *Bombay Examiner*, to assure both the solidity of the thought and the clarity and attractiveness of its expression. Intended primarily to be "a short guide for inquiring Protestants", it will be found no less effective as a medium of instruction for Catholics, inquiring and uninquiring. As the brochure can be had for a nickel, the zealous spreader of the truth will be able to put the pamphlet to wide and efficient use.

It was Macaulay's plan of acquiring a new language to read the New Testament printed therein. Being familiar with the English version, he intuitively grasped the corresponding expressions in the foreign tongue he was studying, and thus quickly assimilated the words and idioms. Any to whom the plan commends itself can have an opportunity of testing it as regards Greek and Spanish by using *El Nuevo Testamento en Graeco y Español*, recently published by B. Herder (St. Louis, Mo.). It is a convenient little volume; and, though containing over seven hundred pages, will fit the average coat pocket, while the firm paper and large clear type put no strain upon the reader's eyes. Those who are familiar with the languages in question

will, of course, find the book serviceable to a higher than an immediately linguistic purpose. The Greek text conforms to the third edition of Branscheid, and the Spanish version is by the learned Jesuit Padre Juan de la Torre.

Another little pocket book, or rather book for the pocket, but this time in German, is the latest issue of the *Hausschatz-Bibliothek*—a series of small volumes containing choice selections from Pustet's well-known monthly (*Hausschatz*). It contains two short stories by the Baroness G. v. Schlippenbach (Herbert Rivulet). They are bright little romances, charming in style, and ennobling in thought and sentiment. (Pustet, New York.)

Since the above was written, the ninth volume of the same series has appeared. It contains two other interesting tales by Lady von Schlippenbach, preceded by a story of clerical life during the French Revolution—narrated from the original MS. by Dr. J. Walter. The latter has all the power of true history made vivid by the glow of charming imagery.

Irrgänge im Tugendleben is a booklet for the serious hour. There are "thoughts and admonitions for willing souls" of every station in life, because they spring from principles that are as wide as human nature. The "errant ways in the virtuous life" which the author, Monsignor Max Steigenberger, points out, are the devious paths that lead away from the safe high-road of the Commandments and the typical virtues. They are indeed but too well known and too hard trodden, but the author with an ingeniousness and a paternal solicitude caught from the heart of St. Francis de Sales, whose spirit breathes through the pages, manifests afresh their insidious lure for the footsteps of especially the young. The little book is as solid in its doctrine as it is charming in its style—a prudent *Wegweiser* which the priestly guide of youth will know where best to place on its mission. (Pustet.)

Whoso would know the troublous times through which France has been recently and is still passing must follow the writings and the doings of one of her most eminent laymen, the Count Albert de Mun. In action, in the forefront of the fray, he reflects in his writings and speeches at once the narrative and the echo of the battle and the plan of campaign—a double plan wherein the past and present tactics of the enemy are laid bare, while the corresponding movements of the defensive are seen to issue in the prospective methods that are to secure the future. Two volumes in which are gathered together the papers and addresses of this valiant defender of Catholic France have recently been published by Lethielleux (Paris). They are entitled *Combats d'hier et d'aujourd'hui*, the first volume containing the writer's defence of the Religious Orders and the Catholic schools up to the separation of State and Church (1900-1905); and the second follows the movement of events and ideas subsequent to the separation (1906-1907). Much of the matter, being in the form of spoken addresses or epistolary correspondence, retains the living force of the author's personality, while the descriptive narrative of events and the exposition of his social ideas and Catholic program of social action—which make up most of the second volume—is marked no less by a profound insight into cause and motive, and a far-seeing wisdom and prudence, than by a strong spirit of faith and an ardent zeal for the organized action in defence of Catholic interests. Of no country is it so true as of France that its history is written in the lives of its great men; and amongst those great men whose deeds are just now making French history Albert de Mun is of the foremost. This fact alone is enough to commend these volumes to those who would know the recent story of France.

Praxis celebrandi Missam aliasque functiones Eucharisticas is the title of a small volume by Michael Gatterer, S.J., Professor of Liturgy at Innsbruck University. In very succinct yet clear language it describes the liturgical rites centering in the Blessed Sacrament—low and high Mass, Votive and Requiem, Exposition, and Holy Communion under various circumstances. It is a useful little manual—a *Memoriale Rituum*—written for the special benefit of candidates for the priesthood; but it may also help to refresh the memory of those who have spent some years in the sanctuary. (Innsbruck: Rauch; New York: Pustet.)

The leading article in the October number of the *Hibbert Journal* is by Paul Sabatier, and deals with the present religious situation of the Catholic Church in France. The author is impatient with the actual attitude of the Holy See toward men who, seeing the intellectual needs of our time, step forward to labor with enthusiasm for the Catholic cause, only to find themselves checked by the authority of the Church on the ground that such advancement is dangerous to discipline and faith. He predicts a new era for France in an activity independent of the traditions and tutorings of the Holy See. Paul Sabatier is a poor prophet, if history records rightly; for France has gone through that experiment of independence before, and perhaps the very agencies on which Mr. Sabatier now relies are but the belated offsprings of old Gallicanism. We need progress and enthusiastic action indeed in France as elsewhere, but what we need most of all is that such progress and enthusiasm be kept within sane limits by a Divinely guided wisdom and authority.

The March issue of the *Records of the American Catholic Historical Society* contains a brief account of the founding of the American Catholic Historical Society, by the veteran Catholic American historian, Martin I. J. Griffin, of Philadelphia. This society was formed twenty-six years ago, and the actual work done during its quarter century of existence, under the intelligent and energetic direction of its various presidents, is a matter that deserves the congratulation and coöperation of the entire body of Catholics throughout the United States and Canada. The Society is officered by men of national reputation for devotion to Catholic education, Monsignor Philip R. McDevitt being its president, and Dr. Lawrence Flick, Chevalier Walter George Smith, the Rev. Dr. Hugh T. Henry, being among its many directors. Mr. Griffin is to-day the regular librarian and secretary of the Committee on Historical Research. Persons who desire information on early Catholic history in the United States find valuable aid in the Society's quarterly publication.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

SERMONS OF ST. BERNARD ON ADVENT AND CHRISTMAS. Including the Famous Treatise on the Incarnation called "Missus est". Compiled and translated at St. Mary's Convent, York, from the Edition (1508), in black-letter, of St. Bernard's Sermons and Letters. (Chiefly for Convents.) With Introduction by the Right Rev. J. C. Hedley, O.S.B., Bishop of Newport. New York, Cincinnati, Chicago: Benziger Bros. 1909. Pp. x-166. Price, $0.75, *net*.

L'ÉDUCATION DU CŒUR. Par P. Gillet, Dominicain. Paris: Desclée, De Brouwer & Cie. 1911. Pp. 368. Prix, 3 *fr.* 50.

TRACTATUS DE DIVINA GRATIA. Auctore Joseph Van der Meersch, Phil. ac S. Theol. Doctore, in Majori Seminario Brugensi Theologiae Dogmaticae Professore, Eccl. Cath. Brug. Canonico ad Honores. (Theologia Brugensis.) Brugis: Car. Beyaert Editor. MCMX. Pp. xv-407.

LE LIBÉRALISME EST UN PÉCHÉ. Suivi de la Lettre pastorale des Évêques de l'Équateur sur le Libéralisme. Par Don Félix Sarda y Salvany. Traduit de l'espagnol par Madame la Marquise de Tristany. Nouvelle édition. Paris: P. Téqui. 1910. Pp. xxiii-316. Prix, 2 *fr.* 50.

LE MYSTÈRE DE LA RÉDEMPTION. Par R. P. Édouard Hugon, des Frères Prêcheurs, Maître en Théologie, Professeur de Dogma au Collège Pontifical "Angélique" de Rome. Paris: P. Téqui. 1910. Pp. vii-271. Prix, 2 *fr.*

L'ÉVANGILE ET LE TEMPS PRÉSENT. Par M. l'abbé Elie Perrin, Docteur en Théologie, Directeur au Grand Séminaire de Besançon, Professeur de Dogmatique Spéciale. Nouvelle édition. Paris: P. Téqui. 1910. Pp. xi-372. Prix, 3 *fr.* 50.

LE BOUCLIER DE CHRÉTIEN OU LA RELIGION DÉMONTRÉE. Par. le Dr. Jacques Balmès. Traduction de l'Abbé de Valette. Paris: Victor Retaux. 1897. Pp. 78.

MY MANUAL. Faith in Practice. Containing Indulgenced Prayers, Devotions, and Moral Counsels suitable for every State in Life. To which are added a choice collection of Hymns. With Epistles and Gospels. By the Rev. P. M. Lynch. Dublin: James Duffy & Co. 1910. Pp. xv-430 and 128.

A CATECHISM PRIMER OF CHRISTIAN DOCTRINE. By the Rev. Roderick A. McEachen. Published by Ecclesiastical Authority. Baltimore, Md.: John Murphy Co. 1910. Pp. 40.

THE CHARITY OF CHRIST. By the Rev. Henry C. Schuyler, S.T.L. Philadelphia: Peter Reilly; London: George Keener & Co. 1910. Pp. 177. Price, $0.60.

ORDO DIVINI OFFICII RECITANDI MISSAEQUE CELEBRANDAE juxta Rubricas emendatas Breviarii Missalisque Romani cum Officiis Votivis ex Indulto, tam pro Clero Sæculari Statuum Fœderatorum Officiis Generalibus hic concessis utente, quam pro iis quibus Kalendarium Proprium Clero Romano concessum est. Pro Anno Domini MCMXI. New York, Cincinnati: Fr. Pustet & Co. xxxi-142.

THE ATTRIBUTES OF GOD. Mirrored in the Perfections of Mary. New York, Cincinnati, Chicago: Benziger Bros.: London: Burns & Oates. 1910. Pp. xv-204. Price, $0.90 *net.*

THEOLOGIE UND GLAUBE. Zeitschrift für den katholischen Klerus herausgegeben von den Professoren der Bischöflichen philosophisch-theologischen Fakultät zu Paderborn: Drs. A. Kleffner, N. Peters, H. Voggel, B. Bartmann, H. Müller, B. Funke, F. Lenckhoff, J. Linneborn, A. Fuchs. Inhalt des achten Heftes: Chr. Bartels: Der Kathol. Erziehungsverein (Sitz Paderborn i. Westf.) E. V.; Dr. K. Henkel: Die Adressaten des zweiten Petrusbriefes; Dr. A. F. Ludwig: Sebastian Mutschelle. Konsistorialrat und Chorherr zu St. Veit in Freising, Lyzealprofessor in München; Dr. A. Seitz: Die neuste Modephilosophie des "Pragmatismus"; Kleine Beiträge von Dr. H. Müller, J. Greven, Dr. W. Liese; Gesprechungen; Aus der Theologie der Gegenwart; Umschau in Welt und Kirche; Literarischre Anzeiger. Jahrg. 2, 8 Heft. 1910. Verlag von Ferdinand Schöningh, Paderborn. Pp. 617-704. Preis pro Jahrg. *M.* 10.

PHILOSOPHICAL.

THE IDEA OF DEVELOPMENT. By the Rev. P. M. Northcote, author of *Thoughts of the Heart, Consolamini*, etc. New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. viii-127. Price, $0.60, *net.*

STUDIES IN HISTORY, ECONOMICS AND PUBLIC LAW: Vol. XXXVII, No. 2: *Legal Development of Colonial Massachusetts, 1630-1686.* By Charles J. Hilkey, Ph.D. Price, $1.25.—Vol. XXXVIII, No. 1: *The Public Domain and Democracy.* A study of Social, Economic and Political Problems in the United States in relation to Western Development. By Robert Tudor Hill, Ph.D. Price, $2.00.—No. 2: *Organismic Theories of the State.* Nineteenth Century Interpretations of the State as Organism or a Person. By F. W. Cotter, Ph.D. Price, $1.50.—Vol. XXXIX, No. 1: *The Making of the Balkan States.* By William Smith Murray, Ph.D. Price, $1.50. New York: Columbia University (Longmans, Green, and Co.); London: P. S. King and Son. 1910.

MERE HINTS—MORAL AND SOCIAL. By the Rev. John E. Graham. Published by the Author, at Mercy Hospital, Baltimore, Md. 1910. Pp. 192. Price, $1.00.

L'ART D'ARRIVER AU VRAI. Par J. Balmès. Traduit de l'espagnol par E. Manec. Nouvelle édition. Avec une introduction par J.-C. Broussolle. Paris: P. Téqui. 1910. Pp. xxxvi-262. Prix, 2 fr.

LIFE IN THE SHADOW OF DEATH. Art and Purpose of Living. By the Rev. Andrew Klarmann, A.M. Ratisbon, Rome, New York, Cincinnati: Fr. Pustet & Co. 1910. Pp. 183. Price, $1.00 *net.*

"WORLD CORPORATION." By King Camp Gillette, Discoverer of the Principles and Inventor of the System of "World Corporation". Boston: World Corporation. 1910. Pp. vi-240. Price, $1.00 *postpaid.*

HISTORICAL.

P. PAUL GINHAC, S.J. Von Arthur Calvert, S.J. Deutsche Bearbeitung von Otto Werner, S.J. Mit 6 Abbildungen. Freiburg, Brisg. und St. Louis, Mo.: B. Herder. 1910. Pp. 412. Price, $1.30.

LECTURES ON THE HISTORY OF RELIGIONS. Vol. I. London: Catholic Truth Society; St. Louis, Mo.: B. Herder. 1910. Price, $0.60.

VICTOR HUGO, APOLOGISTE. Abrégé du Dogme et de la Morale Catholique. Extrait des Œuvres de Victor Hugo. Par Abbé E. Duplessy, directeur de "La Réponse." Nouvelle édition, revue et corrigée. Paris: P. Téqui. 1910. Pp. viii-160.

THE JESUIT MISSIONS IN ALASKA. Pamphlet printed by the Society of the Divine Word. Techny, Illinois.

SAINT THOMAS À BECKET. By Monsignor Demimuid Protonotaire Apostolique, Docteur ès Lettres. Translated by C. W. W. London: Duckworth & Co. 1909. Pp. vi-205.

LIFE OF THE RIGHT REV. JOSEPH P. MACHEBEUF, D.D., Pioneer Priest of Ohio, New Mexico, and Colorado, Vicar Apostolic of Colorado and Utah, and First Bishop of Denver. By the Rev. W. J. Howlett, Loveland, Colorado. 1908. Pp. 419. Price, $2.00 *postpaid.*

THE OLD ROYAL COAT OF ARMS AT PLACENTIA. By the Most Rev. Archbishop M. F. Howley. (From the *Transactions of the Royal Society of Canada*, Third Series, 1909-1910, Vol. III, Sec. II, pp. 23 to 41.) Ottawa: Printed for the Royal Society of Canada. 1910.

ST. BRIDGET OF SWEDEN. By F. N. Steele, author of "The Story of the English Pope", etc. New York, Cincinnati, Chicago: Benziger Bros. 1910. Price, $0.75 *net*.

THE LIFE OF CARDINAL VAUGHAN. By J. G. Snead-Cox. Two volumes. Herbert & Daniel; St. Louis, Mo.: B. Herder. 1910. Pp. 483 and 498. Price, $7.00.

THE VERY REVEREND FATHER PAUL OF MOLL, a Flemish Benedictine and Wonder-Worker of the Nineteenth Century, 1824-1896. By Edward Van Speybrouck. Translated from the second French edition by a Member of the Order of St. Benedict. Clyde, Mo.: Benedictine Convent. 1910. Pp. 383.

FOOTSTEPS IN THE WARD, AND OTHER STORIES. By H. M. Capes. St. Louis, Mo.: B. Herder; London: Sands & Co. Price, $0.50.

MISCELLANEOUS.

THE FRIENDLY LITTLE HOUSE AND OTHER STORIES. By Marion Ames Taggart, George M. A. Cain, Nora Tynan O'Mahony, Mary T. Waggaman, Mary E. Mannix, Jerome Harte, Norman Whiteside, Anna Blanche McGill, Richard Aumerle, Anna T. Sadlier, and Magdalen Rock. New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. 276. Price, $1.25.

THE TURN OF THE TIDE. A Story of Humble Life by the Sea. By Mary Agatha Gray. New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. 387. Price, $1.25.

DER SPATZ AM JOCH UND ANDERE ERZÄHLUNGEN. Tiroler Breggeschichten von Hans Schrott-Fiechtl. Regensburg, Rome, New York and Cincinnati: Fr. Pustet. 1910. Pp. 279. Price, $0.75 *net*.

OUR LADY'S LUTENIST AND OTHER STORIES OF THE BRIGHT AGES. By the Rev. David Bearne, S.J. New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. 181. Price, $0.65.

ONE CHRISTMAS EVE AT ROXBURY CROSSING AND OTHER CHRISTMAS TALES. By Cathryn Wallace. New York, Cincinnati: Fr. Pustet & Co. 1910. Price, $0.75.

MIND AND VOICE. Principles and Methods in Vocal Training. By S. S. Curry, Ph.D., Litt.D., President of the School of Expression. Boston: Expression Co., Pierce Building, Copley Square. 1910. Pp. xi-456.

ROUND THE WORLD. A Series of Interesting Illustrated Articles on a Great Variety of Subjects. Vol. III: St. Patrick's Purgatory, When the Bugle Calls, Strange Sights for American Eyes, Joys of a Country Home, "Ukiyo-Ye", Life Underground, Among the Chippewas, Where the Beacon Gleams, Olive Oil and its Makers, Odd American Homes. With 87 illustrations. New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. 218. Price, $1.00.

LECTURES ON THE HISTORY OF RELIGIONS. Vols. II. and IV. London: Catholic Truth Society; St. Louis, Mo.: B. Herder. 1910. Price, $0.60, each.